

Mind



Matter.

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Letter From Dr. G. B. Crane.—Confusion for the
Bundyle Enemies of Mrs. Elsie Reynolds.

ST. HELENA, Cal., May 26th, 1882.

Editor of Mind and Matter:

GEN. ROBERTS:—I have been an investigator of Spiritualism from the time when Horace Greeley announced through the New York Tribune, his opinion that the Rochester knockings, probably indicated new light to humanity in relation to an after-life. I have patronized, meantime, all the leading journals devoted to the cause, and have occasionally read (God forgive me) the Trojan horse, that sends out editorially from Chicago, its pestiferous influence for the destruction of public confidence in the reliability of mediums, and, that serves as a vehicle for small minded men, like the thing Coleman, and the San Francisco correspondent of the Banner, through which to gain cheap notoriety by slandering mediums, who are in the way of their wives or other favorites who aspire to mediumistic distinction.

I have studied the phenomena through Kate Fox, Mansfield, Foster, and very many public and private mediums of less distinction, down to a little boy who never had heard of Spiritualism till mediumship was spontaneously developed in him, with power nearly equal to that of any other medium, which continued eighteen or twenty days, died out suddenly, and has never returned. He is now a full grown man, and cannot be made to believe that he was ever subject to such control and is determined never to be again.

Knowing that facts were more convincing to reasonable men than speculative theories, and anxious to enable my fellow mortals to participate in the solid enjoyment I realize from believing the word "death" is a misnomer, and no longer to me the "King of Terrors." I have from time to time, had my experiences published in plain narrative form, without ever aspiring to distinction as a scholarly correspondent.

But of late I have grown discouraged. My ambition to do anything for the good of the cause through the press has been crushed out by the dissensions in our ranks. Spiritualism having become a power in the world, venality is stimulated by the prospect of its spoils. Our apostles, like the apostles of old, are ambitious to know which "shall be first in the kingdom." Our mediums, through mutual jealousy, antagonize each other. Harmony and co-operation for the common good nowhere. Fraud hunting has been substituted for philosophical investigation of mysterious mediumistic laws. Even the ex-grand old Banner waits to hear what Mrs. Grundy will say about an "exposure," before taking up the defence of a medium whose genuineness had been verified and endorsed by that grand old veteran Hazard, and its own right hand man Wetherbee. Then after being compelled to speak by men who work for the good of the cause instead of self, among whom I specially name Kiddle, Newton and Cross, they draw from its hiding place a triumphant vindication of the abused lady, by Emma H. Britten; but even then are careful not to publish it without tacitly apologizing to its Clydite patrons, by printing the conspirators story along side of it.

And this brings me to an explanation, why I again consent (with your permission) to appear in print. I spend much of my time in San Francisco—was there about the time Mrs. Crindle-Reynolds arrived from the East, and for weeks afterwards. I found her greatly prostrated by the nervous shock she had suffered at Clyde and Brooklyn; but by the aid of our invigorating climate and her welcome reception, she soon rallied and began to entertain her numerous old friends with her wonderful seances. I could fill your paper with a simple narrative of what I witnessed at her seances and duplicate it by an account of those of Mrs. Breed and Mrs. Foye, each of whom I regard as superior to Mrs. Crindle-Reynolds, in some of the marvelous phases of mediumship; but Mrs. Reynolds' materializing power, unconscious to her though it be, simply in the language of "Bob" Ingersoll "surfeit wonder."

I am not aware that I have ever been charged with unreliability in my statements of any thing, and yet I would not dare to publish what I intend to narrate, as succinctly as possible, if I did not know that every item can be clearly proved by thirty or forty witnesses of unimpeachable character.

Col. Hollister, myself and others, had sealed the seance room in the private house of a respected friend, not because we distrusted Mrs. Crindle-Reynolds, but because strangers present might. Within fifteen beats of my pulse after Mrs. C. passed the curtain door, clad in black, a female form in white appeared, was met by Dr. Clark and pronounced by him, to the company, to be his mother.

A magnificent looking female, whose drapery looked as if it cost hundreds of dollars called me. I said, "May I enquire the name of the lady I have the honor to address?" "I am Julia Deane Hayne," was the reply and disappeared. Little Effie called out and said, "Ed. Butler that Chinaman shouted is here, and wants to materialize." An hour later I was called, and found a young man at the door making effort to speak. "Tell—tell—tell," and retreated, returned and repeated, "Tell, tell, tell father," when Gruff broke out, "He wants you to tell his father not to trouble himself about that other Chinaman, but he is imperfectly materialized and can't do it."

Two juries (Coroners) had each decided that young B— was a suicide. He contradicted it through Mrs. Breed, and gave a circumstantial ac-

count of his murder, and the same communication was made to other parties, through several other mediums. Detectives by employing a Chinese detective, elicited the proof of the exact truth of the medium's report. One of the fellows hung himself in jail before trial, the other was tried and found guilty.

I was called again and met my wife, as plainly as I ever saw her, but she could not talk to me. At the next meeting I confidently expected to see both my wife and young Butler and in better condition; but neither put in an appearance, though Gruff said both were present. A beautiful young lady came singularly and beautifully dressed, and claimed to be the daughter of Jonathan Roberts, seemed delighted when I told her I was a friend of her father. She endured the bright light longer than any one of the numerous forms, male or female, and her skin was peculiar—more delicate and ethereal, and she remained longer out in the audience.

But the climax was reached at the third meeting. Failure to meet my wife and Butler at the second seance, prepared me for another disappointment. I had heard nothing about B— during this seance, when I was called, and there stood my young friend and a lady. Had I met that form in New York, or China, I should instantly have addressed him as Edward Butler, but singular enough he did not speak to me, but did address and call by name—a young lady in the audience—a school-mate, when they both lived here in St. Helena, four or five years ago. And now for the climax—the wonder about which I had read but never witnessed. My wife came out and while the appearance was such as to convince me of the identity, names that she pronounced were different from what I expected. It seemed quite too much to believe beyond a possible doubt that this form now encircled in my arms was a genuine reproduction, a return of the body of flesh and blood, that had been my most intimate companion for thirty-five years, and which, in the most emaciated condition, I had consigned to the tomb, fourteen years ago, and could now be again with me in the best possible physical condition. She retreated into the cabinet room, and if a few hundred dollars could have been harmoniously accepted for the privilege of my entering the cabinet with her and striking a light it would have been gladly paid. And this, not because I distrusted Mrs. Crindle-Reynolds or the integrity of the lady in whose family residence we were; but I desired to pry farther into the strange mystery.

But the explanation came without money and without price. I had been sitting in a most seriously contemplative mood for half an hour—the seance about to be closed—when spirit Ida Johnson, whom I had met before at Mrs. Crindle-Reynolds' seances—called me. Taking me by the hand, and appearing much the same as any respectable lady would appear—she led me into the cabinet room, saying, "I want to show you our medium." Somebody was holding the curtain door open so that every thing in the little room was plainly visible. Approaching the sofa, on which Mrs. Crindle-Reynolds was reposing, seemingly in a sound sleep, Ida held my hand firmly while we stood—say one-fourth of a minute, side by side, looking down on Mrs. Crindle-Reynolds. She (Ida) then placed my hand, and that of her own which was holding it, on the medium's head, instantly she (Mrs. Crindle-Reynolds) started, like one roused from a sleep, saying, "Who is here?" and the same moment my mysterious conductor disappeared.

Although I knew she did not move in any direction, I hastened immediately to the side door, found it locked, and a paper firmly pasted and dried on to it and the casing, which I could not detach without tearing.

I am aware that I have been tediously minute in the above details, but it should be borne in mind that the mysteries of Spiritualism admit of no degrees of comparison. One is as great as another. The spirit rap is quite as inexplicable as the materializing of a giant and his vanishing instantaneously into apparent nothingness.

I have written much more than I intended, although it is but a tithe of what I could furnish of my experience among the mediums of San Francisco during the last month or two; and yet at the risk of being considered tiresome, I will give a brief history of the enclosed Essay, of (as I firmly believe) super mundane composition. It is the original, exactly as written.

In the dark seances, I said to Mr. Gruff, "You once gave me a learned lecture on the personality of God; will you please repeat it now." He replied, "I can't do it, then, I was inspired by Superior Spirits—they are not present now; but I think Mr. Bird will oblige you."

During the next materializing seance, we saw a large hand take sheets of paper from the table. In about twenty minutes the curtain was turned aside and Bird stood as natural as life apparently reading the manuscript. He then tore the written pages from what I suppose to have been blank leaves—handed them out, asking Dr. Clark to read the same. "Little Effie called out, "Mr. Bird has fell down in a hole," that is (they tell me) her idea of vanishing or dematerializing.

Soon he (Bird) returned, called me, apologized for the unsatisfactory character of his composition, said, "We, like you, often have great difficulties in our way. Opportunities are brief and we endeavor to improve favorable conditions."

But, I replied, "Your Essay I sent to MIND AND MATTER, a year or two ago—the editor (a finished scholar) commented on it as a masterly production, and I regard this (Clark read it) of superior

merit. He still speaks in a whisper though loud enough to be distinctly heard by all in the room. He told me that he was a medium in earth life. Our whole conversation, during that eight or ten minutes interview, would be most acceptable to your readers, could I remember to report it verbatim, but I hold that we have no right to deviate from literal truth in reporting these wonders.

I regret that in the cause of justice, I have been compelled to make contemptuous allusions to parties who are antagonizing the best interests of Spiritualism. It is unfortunate for the world that men exist in it who have more learning than good sense, and who by their learning are able to control a press, or use it for the injury of a cause in which the interests of our common humanity is deeply concerned.

The man who will publish to the world outrageous slanders of a woman, knowing his allegations to be untrue, or who could easily prove them so by personal observation, richly deserves all the opprobrious epithets you so vigorously apply to them; but learned as you confessedly are, you cannot command language that will adequately express the contempt an honorable man must feel for the hypocrite who, after publishing such slanders over his own name, will shamelessly obtrude himself into a social gathering assembled to do honor to the lady he has defamed and even consent to make a speech on the occasion. Nothing but a plea of moral idiocy can even extenuate such conduct.

G. B. CRANE.

MR. BIRD'S COMMUNICATION.

MR. CRANE:—You asked me to define Deity—whether God exists personally or impersonally? The grand central and creative agency throughout all organic and inorganic matter, exists impersonally, and this mighty source of all life can never be individualized. This agency that you term God always has existed—always will exist, now and forever. Generations to come will look back upon the Ritualistic beliefs of the Evangelical creeds of to-day with wonder at the crude ideas of a Personal God exercising a minute supervision over all human affairs—with His index finger pointing out one road leading to eternal happiness, and another to everlasting misery—both being trod by millions of wayfarers, either predestinated from the beginning to taste the bliss of celestial happiness with His elected saints on high, or fore-ordained to forever suffer the pangs of eternal damnation in an endless hell. We are at war with Christianity as it exists in the creedal faiths of its followers, and we shall constantly strive to turn and overturn such foul conceptions of Deity. And to do this successfully the foundation walls of the varied religious beliefs of the churches of to-day must be undermined by the vigorous and persistent efforts of all those mortals and spirits who are fully resolved to carry on the work we have inaugurated. This is a vast theme that I cannot even touch upon to-night; but higher and more advanced spirits have promised to wait the breath of their inspiration and experience upon me, and when the conditions are more favorable, I will continue this important subject.

W. BIRD.

A Satirical View of the Situation.

HARTFORD, Conn., May 30th, 1882.

Editor of Mind and Matter:

So at last the great spiritualistic junta of New York and Brooklyn have issued their manifesto! Let us pray! Oh! Lord we thank Thee for small favors. Amen.

For the last five years I have watched with a great degree of interest the workings of that strange anomaly called Christian Spiritualism. It has gone to seed. The Kiddles, Buchanans, Nicholases and Tices, have at last, reached the climax of spiritual buffoonery. It is no more than was predicted and expected three years ago, at Lake Pleasant, when the Brooklyn saints put in their first appearance, with the great St. Nicholas at their head—the man who sat on the platform, "to be seen of men," where with profound gravity, he acted the part of the great "I Am," noting down the words of the speaker (Mrs. Richmond), and nodding his head in approbation of the eloquent and salient points made by that lady—"to be seen of men" and be laughed at by all sensible people. That was not all. Notice was served on all nations, peoples, "tongues, and sounds" (not cod-fishes) that Brooklyn would show Lake Pleasant how to run a conference meeting—that no Plebeian "cuss" would be allowed to approach the platform during its occupancy by the representatives from the seventh sphere of "Cylosimes."

Questions of profound profundity were discussed. There was a profuse profuseness of gestures, and a wordy wordiness of words, such as is seldom enjoyed even at a camp-meeting. Everybody was happy—had something to laugh at—and the knowledge that all the fools were not dead, gave hope at least, that one source of amusement was not exhausted.

Things did not work so well for the saints the next year, judging by the uncomplimentary remarks that went up from the tent of the faithful on a certain evening after the Brooklyn nose got slightly twisted. It was evident that Brooklyn Christian Spiritualism contained too much wind and salt water for an every-day diet at the Lake. Nobody wanted to purchase at the price asked—so they (the Brooklynites) would shake the dust of Lake Pleasant from their saintly shoes—and

they shook. The pitchy pitchiness of the softly sighing pines was no cement to stick their lofty aspirations to the poor plebeian country Spiritualism of Miller's Plains. "Sic transit gloria mundi," which being interpreted means that they were sick of the transitory glories of the vulgar Spiritualistic tyros, and so they left on Monday. Moral.—Never hang out in the country more city linen than you wash at home.

It should be remarked, in passing, that Lake Pleasant didn't collapse with empty emptiness when they left—like an exhausted steam boiler—no! There was evidently a "survival of the fittest" to meet the grand climax of the sillabub-slops and toadyism that was emptied upon the head of John C. Bundy, who had come there to be baptized in the blood and what—not of the slain heifer, Jesus Christ. It was very evident that the fires of Spiritual regeneration, at Lake Pleasant, were not hot enough to boil Christian veal, or even the stinking mutton of saints from the far off spheres Cylosimes. That Bundy performance at the Lake, one year ago last August, was the silliest attempt to run Niagara through a gimlet-hole that ever disgraced a body of men and women making pretensions to ordinary common sense.

That there is an entire misapprehension of the true science and philosophy of mediumship among the pretended leaders of the new dispensation, there is not the least doubt. It seems as if the devil himself had entered into all the spiritual hogs in the land, and Jehovah himself had come down to inaugurate another "confusion of tongues."

A. E. Newton's article in the Banner (Poor old Banner, how I pity it, with the devil of Chicago on one hand, with the deep sea of Philadelphia—brotherly love on the other), touches the key note of the whole business. My sympathies, friend Roberts, have been with you throughout this disgusting struggle and confusion arising from a total lack of true knowledge of the science of spirit control. After thirty-four years of wild enthusiasm, sensationalism, and theoretical speculation, we have nothing to show but a mass of speculative rubbish. The skeptic asks us for the truth of our statements, and we have nothing to show but a wrangling, writhing mass of spiritualistic humanity, dying with theoretical colic, from having robbed the tree of life of its green fruit; and that which has not been eaten by the Adams and Eves (who were, no doubt, placed in the "garden" for a purpose) fairly gluts the market to-day—a mass of sickening trash, unfit for the intellectual digestive organs of monkeys.

The turning back of a large class of Spiritualists toward the old mutton-pots of Egypt, shows plainly what we are to expect of leaders, who are forever marching backward in the great battle of life. Like Lot's wife, they look back with longing eyes toward the smoking city of their first love, already blazing in the furnace of transformation, and like the old lady of the Bible allegory, they have now become a pillar of salt (and devilish poor salt too) and a stumbling block in the divine pathway of human progress—an everlasting monument to the conceit of ignorance and the blind folly of spiritual egotism.

The materializations of the Virgin Mary, and her mythical son, Jesus Christ, out West, is the climax of spiritual foolery. The materialization of mythical personifications must forever stand as the companion piece to Christian Spiritualism. For heaven's sake! let us have Adam and Eve next, so that we may learn all about that little affair in the garden of Eden, which created the necessity for the miraculous birth of "that other feller." Let us have it all—now that they have their hand in. Let us have the entire Pantheon of the Pagan gods—for certainly they are entitled to some attention—as they are figments of ancient fiction also. Let us have Gulliver and the king and queen of Lilliput. Let us have a real original inhabitant of Brobdignag, and to keep up the fun and folly give a Yahoo, as a finishing performance. Go in gentlemen. You can get one fiction as well as another, if your faith is only strong enough.

Now laying satire aside—would it not be well to let the spirit world run their own business, seeing that the laws of spirit control are not understood by mortals, and that there is such a thing as our becoming the unconscious victims of our own conceit?

S. W. LINCOLN.

Correspondence.

PEORIA, Ill., May 24th, 1882.

Editor of Mind and Matter:

DEAR SIR:—Enclosed please find \$1.00 to renew my subscription to your valuable paper. It is to the poor persecuted instruments of the angel world as a strong fortress in a hostile country. I admire your course, and will try to increase your subscription list in this vicinity. We in Peoria have formed ourselves into an association, and have had Mrs. Fox of the Spiritual Offering to speak for us. We are gaining members fast, and much inquiry and interest has been manifested. There are hundreds who believe, but Spiritualism not being popular, they take the role of Nicodemus. Yours in the Truth,

J. G. PITENIX,
Pres. of Peoria Pro. As.

REMEMBER the Children's Progressive Lyceum at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

WHAT DOES IT AMOUNT TO ACCORDING TO BUNDYITE CANONS?

In a letter from Dr. Edwin D. Babbitt written to the editor of the *R.-P. Journal* from Cincinnati, and published in that paper of last week, we find the following account of a test seance given by Dr. R. W. Sour:

"A noted victory was achieved last evening (May 13th), at the rooms of our principal literary club, by Dr. R. W. Sour. This club is composed of judges, lawyers, doctors and literati, including some of the most eminent men of the city. Fourteen of its members constituted the jury before whom Mr. Sour's mediumship was tested, and most of these were skeptics of the severest kind. They would not have a single friend of Mr. Sour's present for fear that some collusion might take place, and demanded that he should be entirely stripped before and after the seance, and that he should wear the suit furnished by themselves. This was a severe way to treat a person so well known as having a high sense of honor, but these gentlemen ridiculed the very possibility of spiritual manifestations, and it was well that Dr. Sour thus stooped to conquer. To atone for this sacrifice, they were to contribute \$50 to pay for a new suit of clothes in case of success, or rather one prominent gentleman alone promised to shoulder the bill if the manifestations did not occur. When people demand humiliating sacrifices of a medium, let them offer a compensation for the same in like honorable manner. Dr. Sour then went behind the curtains which they had put up, became entranced, and in a little while, a full-length female and other forms came out in the light before the surprised witnesses, and in one case, held the curtain aside so as to show the medium at the same time. I say these forms came out in the light because the ordinary semi-shadow condition of the room was denied him. When the manifestations were completed, the society admitted that he had carried his point, and handed him the \$50 to pay for his elegant new suit. This, of course, was a grand triumph for the cause of Spiritualism and for the medium who thus courageously met the lion on his own terms and in compliance with the severest test conditions."

How long Col. Bundy had that account of Dr. Sour's seance before publishing it, we are not told, but as the affair took place on May 13th, and as the publication was not made until June 3d, we have a right to infer that it was for several days in his hands. Now, here was a splendid chance for Col. Bundy to commend a medium for conforming to the canons of Bundyism, but that enemy of all mediums does not deign or dare to say one word in Dr. Sour's behalf as a medium. Is not the entire silence of Col. Bundy, regarding that Bundyite performance, sufficient evidence that Col. Bundy is no more convinced of the honesty and mediumship of Dr. S. than he is of the honesty of any other of the mediums he has assailed so vindictively upon no better grounds than the falsehoods and misrepresentations of their enemies? What we think is disgraceful in the extreme is, that we are not told who the eminent persons were who paid that \$50 to Dr. Sour for selling his manhood and degrading himself as a medium. By that kind of mercenary subservience to the dictation of his enemies and defiance of the spirit forces behind him, Dr. Sour no doubt thought he would at least have the commendation of the Bundyite organ, but that poor satisfaction is denied him, and his only reward is that "elegant new suit," which he will wear as the badge of as insulting a humiliation as any man and medium ever willingly submitted to. That any friend of Spiritualism sympathizes with Dr. Sour in his mercenary success is hardly likely. No true or faithful Spiritualist can approve of conduct such as Dr. Babbitt has described.

Dr. Babbitt says: "This of course was a grand triumph for the cause of Spiritualism and for the medium." In what respect was this performance such a triumph? Let us see. Dr. Babbitt tells us that: "When the manifestations were completed, the society admitted that he (the medium) had carried his point." And this was all the concession these discomfited enemies of Spiritualism would make—that despite their efforts to defeat him, the medium had managed to carry his point. Dr. Babbitt does not pretend to say that any of those fourteen men were convinced that the manifestations were the work of spirits, or that any of them admitted that such could possibly have been the case, but only that Dr. Sour had "carried his point," which was to get the \$50 and that elegant suit. How was this a triumph for Spiritualism or the medium? Col. Bundy would tell Doctors Babbitt and Sour that even though the latter was successful in that instance, that it was no proof that Dr. S. is not a mediumistic-fraud, and cheat, who, on other occasions, had resorted to fraud to "carry his point." But let us suppose that owing to the obstructions thrown in their way by those fourteen enemies of truth, that the spirits had been unable to produce any manifestations, would Dr. Babbitt have regarded it as a fair and legitimate conclusion for them to have concluded that Dr. Sour was a mediumistic humbug and Spiritualism untrue? Such would seem to be his views of justice and right. No medium who has any proper regard for himself or herself, or for his or her spirit supporters, would take such a risk of condemnation; and this especially with such unfair and dishonest opponents of Spiritualism as these judges. We wonder that it did not occur to those bribers of the medium to seize the forms when they came out of the cabinet in that fully lighted room. Had they done so, as they had every right to do, under the consent of the purchased medium, they might have done something towards settling a question that has brought to nought the schemes of the spirit-grabbing fraternity of Bundyism. From the Bundyite standpoint, that seance over which Dr. Babbitt so much

rejoices, settled nothing for Spiritualism or the medium. Let those people take Dr. Sour as their medium, as he seems willing to be, and put in practice upon him, the Bundyite formula of proceedings, and this kind of tom-foolery may be turned to some use. This essay in the direction of Bundyism to be of any account, must be followed up. By the time Dr. S. shall have learned what Bundyism really is, he will have been pretty effectually used up, and that abominable *ism* with him; then mediums who are true to themselves and their spirit guides, will be more properly and justly treated in future than they have been in the past, and the work of the spirits will go on as it has never done before.

NO WONDER HE IS ASHAMED OF HIS NAME.

The *R.-P. Journal* has a New York city correspondent who signs himself Y. Z., who, in his last splurge delivers himself of the following Bundyite outgivings:

"The present outlook of Spiritualism, is we believe, toward a spring-time full of promise. It has been a cold or dreary season, for these many years, for Spiritualism has taken more the form of wonder-working, than of real growth and culture of the soul."

How completely this Y. Z. (which may very properly be construed to mean "Youthful Zany,") reflects the self-righteous egotism of Col. Bundy, in his pretence that there was "no growth and culture of the soul" in Spiritualism until he was placed by the assassins bullet in the editorial chair of the Bundyite organ! For "wonder-working," this "Youthful Zany" thinks Spiritualism is about to be converted into *horror-working* in the way of editorial and mediumistic assassinations. The whole Zany family may be of the same irrational opinion—So much the worse for the Zany family. But he continues:

"Underneath it all, was more or less desire to know 'if a man die shall he live again?' but even that was too often merged in a mere love of marvel, for Marvel's sake." [He mistakenly thinks that Spiritualists have been too often as great zanies as he is himself.—Ed.] "The highest good can become the lowest evil when perverted and misused. So the glorious and awful truths that reach out and enter into the immortal and progressive existence of the individual, were too often changed into a lawless search for those manifestations, which in no sense were spiritual."

This "Youthful Zany" knows better what is and what is not spiritual; what is a lawful and what an unlawful search after spiritual truth than spirits who make that truth manifest to mortals. This should surprise no one for it is an overruling weakness of all Bundyites to pretend to know more about what is and what is not Spiritualism than spirits themselves. But let us follow this "Youthful Zany" further. He says:

"The feeling in New York has undergone a great change during the last few weeks; greater too, than appears on the surface." [Well it may be much greater under the surface than on the surface, and be no change after all. To pretend that Andrew J. Davis, P. E. Farnsworth, S. B. Nichols, Wm. R. Tice and the "Forty" have undergone any change is about as absurd as to pretend that the leopard can change his spots.—Ed.] "One set of surprising circumstances have evolved much truth and comments, which will not see the light even in the *Religio-Philosophical Journal*. Many persons who do not desire to see their names in print" [in that connection especially, of whom "Youthful Zany" is one.—Ed.] "comment freely in private and commend your course." [Ashamed to do it openly, what a confession!—Ed.] "The scales have fallen from their eyes, and they see how easy it is to cry, 'peace! peace!' when there is no peace!"

"Surprise at the attitude of Mr. Kiddle culminated in one long sentence in the communication of that gentleman to the *Journal* of May 13th, from which I will only quote: 'The parties charged with trickery should not be condemned upon the one-sided and apparently prejudiced, if not malevolent testimony of those' * * * eager to pronounce a swift sentence of condemnation upon circumstantial evidence.'" etc.

This "Youthful Zany" thinks the Bundyite method of condemning mediums "on one-sided and prejudiced testimony," is vastly superior to the just and unanswerable method of treating accused mediums suggested by Prof. Kiddle. Nothing is more natural than that a Bundyite Zany and enemy of justice, truth and right, should take that view of the matter. Lovely, indeed, seems the Bundyite iniquity in the sight of this "Youthful Zany." Certainly there is such a thing as the eternal fitness of things.

"BRICK" POMEROY DISGUSTED WITH BUNDYISM.

In Pomeroy's *Great West*, that whilom approver and endorser of the Bundyite organ, makes the following "suggestion":

"It appears to us that the *Religio-Philosophical Journal* is making a great mistake in seeking to read so many good persons out of the Spiritualistic circles of this country. He who is going steadily and honestly to the front has little time or inclination to turn to the rear looking for wars. Those who are back of the procession see these things. Would it not be better and more Christ-like to encourage harmonious philosophy, and to so write and act as to encourage men and women to a higher and better life, than to carry petty personal spite, dislikes and punishments, from preferring some other newspaper into public print. Not all persons can see alike. We believe there are frauds, charlatans, impostors and counterfeits everywhere that there are genuine articles. But not all persons can see a fraud as quick as can others, and therefore should not be damned for their unwillingness to burn down a temple in order to drive out a few rats and mice. While a procession is stopping to quarrel and to fisticuff, it makes no advance. Therefore to the *Religio-Philosophical Journal*, we commend the good example of the *Banner of Light*, which is what its name indicates, a leader up and into better conditions. The setting of good examples is the surest way to educate people

against frauds, and those whose great mission is peace and good will will have no need of martial music."

What reply can the head of Bundyism make to that terrible arraignment by Mark M. Pomeroy. It is true it is considerable mixed; but it clearly indicates that the man who was only a few months since so fully in accord and sympathy with Col. Bundy, in his wholesale denunciation of mediums and Spiritualists, is now as heartily disgusted with the logical result of what he then approved. We are not surprised that Pomeroy should now so heartily approve of Colbyism and condemn Bundyism, for it is a way he has of hopping from one position to another. Our hope is that he will never think so meanly of us, as to approve of anything we may do in battling for Spiritualism, not as Bundyism or Colbyism would have it, but as its spirit supporters would have it and as they give it to us.

Pomeroy thinks that Col. Bundy is seeking to burn down the temple of truth to rid it of a few rats and mice. That is a mistake. Bundy is seeking to burn down the temple under that shallow pretence; but it is to destroy the temple in which there can be neither rat or mouse, that his efforts are all directed—he hoping thereby to gain the notoriety that will ever adhere to the memory of the ambitious fool, who fired the temple at Ephesus, and destroyed the learning of the ancient world. No friend of Spiritualism will ever seek to interpret it by the personal conduct and actions of the medial instruments through whom its teaching come, or purport to come. Spiritualism is not and never can be what its would be leaders, whether editors, lecturers, or mediums would make it. It is what its spirit exponents have made it. But when "Brick" Pomeroy drops Bundyism it is about as near dead as anything can be. Let us see whether Col. Bundy has enough pluck left to resent that desertion of one of his late staunchest supporters.

PHILADELPHIA'S GREETING TO MRS. SUSIE WILLIS FLETCHER.

In pursuance of public announcement, a large audience assembled at Academy Hall, at Eighth and Spring Garden streets, to greet and welcome Mrs. Susie Willis Fletcher on her return to America, after her unjust and disgraceful treatment by the Government of Great Britain, and her shameful persecution and condemnation by its narrow-minded, bigoted and stupid officials. For more than two hours and a half, Mrs. Fletcher held her hearers in enraptured attention to her refined and eloquent narrative of her past two years' experience as a spiritual medium. Mrs. Fletcher was looking remarkably well, considering the terrible ordeal that she had passed through in a filthy, unhealthy and loathsome British prison, and from the first, by her admirable bearing, won the sympathy of her hearers and held it to the end. In a commendably, just report of the lecture, published in the *Press*, of this city, the writer says:

"The audience was not strikingly demonstrative in its expressions of applause, but followed the lecturer patiently during a talk of three hours' duration. She presented a very clear and lawyer-like synopsis of her case. * * * The lecturer certainly left upon the audience an impression of her innocence, and the conclusion of the lecture was followed by a manifestation of hearty applause."

Hardly had the applause subsided when Mrs. C. H. Spear, M. D., arose and read with marked effect the following resolutions, as expressive of the sense of the appreciation and approval of the address by the large audience:

Resolved, That this meeting has listened with deepest interest and sympathy to the recital, by Mrs. Fletcher, of her trial and confinement in an English prison on charges as false as they were base, without opportunity to defend herself in the presence of her accusers, believing that had she denied her mediumship and her belief in Spiritualism, she would have been honorably acquitted on the evidence she held of her respectability, and most cordially welcomes her to her native land, where it is hoped she will gain that rest and strength that will enable her to go forth with renewed power the same able and eloquent exponent of the vital truths of Modern Spiritualism.

Resolved, That we send across the Atlantic our warmest gratitude to those officials, both outside and inside of her prison, who in the discharge of their legal duties treated her in a humane and honorable manner—ameliorating her condition to the full extent of the power vested in them.

Resolved, That the English and American press, both secular and religious, (with some honorable exceptions) has occupied no less base an attitude in this instance than it usually occupies toward the advocates of unpopular movements, and we are ashamed to be compelled to say that a portion of the spiritualistic press has been, if possible, more base, cowardly, and untruthful, or wickedly silent.

These resolutions were promptly and emphatically seconded by Edward S. Wheeler, and on being put to vote were adopted without a dissenting voice.

Two years ago, Mr. and Mrs. Fletcher, whose fame had become world-wide, by reason of their mediumistic work in London, had obtained a social position there that aroused the envy of less deserving mediums and a few would-be leaders of Spiritualism, among the latter Wm. H. Harrison, editor of the *London Spiritualist*, and one James McGeary, better known by his alias of "Dr. Mack." These dishonest men conceived the idea of bringing themselves into notice by blackening the fair fame of Mr. and Mrs. Fletcher. No sooner had they begun their infamous work than the whole Bundyite faction in this country and

England went into ecstasies at such a chance of defaming distinguished mediums, and tried their best to outlive the originators of the plot in their efforts to make it successful. Most prominent in this vile business were Col. John C. Bundy and a person known as Capt. H. H. Brown. Through the *R.-P. Journal*, these men left nothing undone to destroy the usefulness of Mr. and Mrs. Fletcher as mediums. Nothing seemed too vile or low for them to say of these grand mediums. The *Banner of Light* had not one word of protest to make against this vile conduct of Bundy and Brown; and we were left alone to administer justice to this brace of slanderers in this country, and the English brace, Harrison and McGeary, who led the hunt.

We therefore felt especial gratification to have our course in that affair so emphatically approved by that large, intelligent and very conservative spiritualistic audience; and to have the conduct of the *R.-P. Journal* characterized as "more base, cowardly and untruthful," than the anti-spiritualistic "secular and religious press;" and that of the *Banner of Light* as wickedly silent.

We congratulate Mr. and Mrs. Fletcher upon this complete vindication of their integrity and high standing as members of society and as mediums, in staid and conservative Philadelphia. It is no ordinary compliment and endorsement that they have wrung from those, who but a few short months ago would not have dared to thus rebuke the *R.-P. Journal* and *Banner of Light*, for their unfair and dishonorable treatment of them. Close up the columns, and forward.

Spiritualism and Mediumship in Chicago.

AURORA, Kane Co., Ill., May 12, 1882.

Editor of *Mind and Matter*:

I send to those who prize them, the gems I find, for there are some experiences—some that we can call gems, and which are worthy to be recorded. I was in Chicago three weeks, and went to Jennie Moore's circle, (Jennie Shollenberger before marriage.) There my mother talked to me. One sentence of that conversation is engraved on my memory, "My dear child we have watched you from the spirit side of life all these long years of trouble and sorrow," and much more. Oh, that dear consoling truth! She did not come from the cabinet but talked at the opening in the curtain. Then I went to Dr. Mathew Shea's and Jennie went too. There my mother came out robed in white. She was tall and slim, threw her white veil over me; with both her hands patted my head and kissed my left temple with her lips. The patting I felt, the kiss also, but I could not look at or feel of the dress or veil as some do, for the soothing power, so calm, so serene, came over me, and I was half entranced with eyes closed. I could not touch her, or think of it either. This calm has remained; this sweet rest and quiet, and as of old, I feel in the presence of the most loving mother, that ever any one had. I can't express it, 'tis not in words, 'tis soul power. There was one who came out that had been in spirit life more than one hundred years—a woman. She was very large, was robed in white, went to her nephew, and put her hands on his head. He sat some ways from the cabinet. My mother kissed and patted Mrs. Shedd, my friend, as she did me, then looked for Jennie, went to her and kissed and patted her, and then thanked her for a chance to talk to her child. Oh, that sweet voice hushed in death more than thirty years, yet I then heard it again. Is this not good news, and see how beautiful they come, telling us their thoughts of us, and such good things as make the heart glad for joy. The last circle at Dr. Mathew Shea's, I saw his constant control, who has for ten long years, helped materialize the dear ones who come there to their friends, while he has not shown himself but four times during that period. His name is Fitzgerald. He has talked and sung in the cabinet, but the last time he came out, when I saw him, he talked and sang with us. His song is "From Greenland's Icy Mountains." His voice is deep bass. He was six feet high or more. He was dressed in black, his coat came below the knees, his hair, eyes and beard were black. Oh, how solemn and calm was the room, as he sang and talked saying: "Is this death?" He laid his left hand on his breast and with outstretched right hand spoke this in thunder tones. He talked awhile, then came to me, gave me both his hands, which I shook, as he did mine. I had no doubt in me. This startling truth of spirit return faced us, greeted us from the spirit side of life. "Oh, Bro. Roberts, could you have seen him, you could have gotten new strength to battle with error. His noble presence filled the room. I should think there were thirty in the seance room then. Seven full forms came out, one a little child. There were all sizes, and Dr. Mathew Shea could never have modelled them or rigged them up either, 'twas just impossible. If any one who sees this thinks so, please go to 87 Madison St., Chicago, and see for yourself, and if you don't see it thus, I for one shall think you don't want to be convinced of the truth of spirit return. There was much more that was pleasing and interesting, but I can't tell it all. Hoping for the prosperity of *MIND AND MATTER*, I close with much respect.

MRS. REBECCA MESSENGER.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Am't previously acknowledged in *MIND AND MATTER* \$163 20

PLEGDED.

Pledges previously acknowledged in <i>MIND AND MATTER</i>	
Samuel Graham, Kingsbury, Ind.	\$258 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00

Total Pledged.....\$298 50

Mr. Geo. Ralk, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

EDITORIAL BRIEFS.

THE able article from the pen of H. W. Booser, on "Frauds," and the reply of Judge Nelson Cross to Judge A. G. W. Carter, in relation to the "Secular Press Bureau," were received too late for insertion. Will appear in next week's issue.

DR. H. M. RICHARDS, magnetic healer, has returned to Philadelphia, after an extensive tour of the Western States. The Dr. has not permanently located as yet, but any persons desiring his services can make appointments by addressing him in care of MIND AND MATTER, 713 Sansom Street, Philadelphia, Pa.

KEELER AND ROTHERMEL will only remain in Philadelphia a few days longer on this visit. They will give their seances as advertised in another column, the last one being Wednesday evening, June 14th. All who may desire to attend one of their interesting combination seances, will do well to avail themselves of this opportunity, as it will be some time ere they return to the city.

Owing to circumstances which we could not prevent, the book of ancient communications, "Truth Revealed," will not be published as advertised by us. The frequent remittances of money and postal orders for the book, to return which causes us considerable expense, and we therefore desire that all persons will refrain from sending money orders or other remittances to us for the book.

AGAIN we are compelled to ask the forbearance of our contributing friends, as we find our columns are hardly sufficient to accommodate one half the valuable material sent us for publication. We earnestly hope that our battle against Bandys will soon be over, when we will have more space for less pressing matter. We invite particular attention to the very intelligent testimony of Dr. Crane in behalf of Mrs. Reynolds' mediumship; and to the remarkable communication from Mr. Bird, her principal spirit guide. Such facts as those show, as nothing else could do, the futility of all such infernal plots to injure her, and other mediums, as were entered into at Clyde, Ohio and Brooklyn, N. Y.

LAKE GEORGE SPIRITUALISTS' CAMP MEETING.—No stages. Railroad now all the way to Lake George. From July 8th to August 20th, 1882. The first public speaking on the camp grounds will occur July 8th and 9th. The regular exercises of the camp-meeting will commence July 15th. Eminent speakers have been engaged for the meetings. A number of reliable mediums will be present, by whom the different phases of the Spiritual phenomena will be presented, including genuine spirit materializations. Further particulars will be given in next issue of the Spiritual papers. For any information regarding this camp-meeting; rent of tents, cottages; board and lodging; railroad fares; purchase of cots, etc., address A. A. Wheelock, Secretary and General Superintendent, Ballston Spa, N. Y.

DR. B. F. BROWN, of Lewiston, Maine, is in Philadelphia, and intends to remain for some time. The success that has attended Dr. Brown, under the efficient guidance of Dr. J. Bonney, has been very marked. Treatment for spirit obsession is one of the principal features of Dr. Brown's work as a medium, and the testimonials which he has received show the gratitude of those persons from whom he has been successfully removing the obsessing spirits. Dr. J. Bonney is a powerful and beneficent spirit, and cures all the ailments that flesh is heir to, through his medium (Dr. B. F. Brown), and the benefit which he has been able to confer on suffering humanity is known from Maine to California. Any and all communications sent to Dr. B. F. Brown, in care of MIND AND MATTER office, 713 Sansom street, Philadelphia, Pa., will receive prompt attention.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 23rd to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N.

Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painesville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chautauque, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. Joe W. Rood, Sec'y, Fredonia, N. Y.

EASTERN MICHIGAN CAMP MEETING.—A Spiritual and Liberal Camp-meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday June 18. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach. The meeting will be held on Orion Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates. Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further announcement will be made in a few days. S. B. McCracken, Manager, Detroit; Corresponding Secretaries, Miss J. R. Lane, Detroit, Mrs. Lucie E. Owen, Lapeer.

LILY DALE CAMP MEETING.—The Sixth Annual Camp-meeting at Lily Dale Cassadaga Lake, N. Y., will commence on Saturday, June 17th, 1882, and close Sunday July 9th. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Franklin, Pa.; J. Wm. Fletcher of Boston, Mass.; Mrs. Sarah A. Byrnes of East Boston, Mass.; Jennie Rhind of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N. Y., and Lyman C. Howe of Fredonia, N. Y.; Sojourner Truth, whose fame is world wide, is expected. She is aged 106 years and is Nature's own orator, formerly a slave, and one who has done much good work for the oppressed. An author and inspirational speaker, wholly uneducated but brimming with wit, humor and good sense, and is not the least among the attractions that are offered. Among the mediums engaged are Mrs. Mary Andrews of Moravia, N. Y., the first full form materializing mediums ever developed, and one of the best, and whose genuineness cannot be questioned. Mrs. Carrie F. S. Twing, who is equally noted in her line of writing and test mediumship, also Mrs. Maria Ramsdell, medical clairvoyant of Laona, N. Y., and Miss Inez Huntington, writing medium of Randolph, N. Y., and others are expected. These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere, and bless all who come within its influence. The new speakers are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium, gives public tests from the platform. Reduced rates on the Dunkirk and Alleghany Valley Railroad, which runs past the ground. Passengers on the Erie and Lake Shore Railroad, change at Dunkirk. Those on the Atlantic and Great Western, change at the junction, 3 miles east of Jamestown, and go north to Lily Dale via the D. and A. Railroad. Board on the grounds \$1.00 per day. One lecture each day during the week. Admission to ground, 10 cents. Sundays two lectures, admission 15 cents.

A Card.

Having located for five or six weeks at 1208 Mount Vernon Street, I should be pleased to have all honest investigators call upon me who wish to receive what truths and light they can receive through my mediumship. My office hours will be from 9 A. M. to 1 P. M. and from 2 to 5 P. M., Sunday excepted. Persons wishing to engage me for private seances in the evenings, must make a written or personal application. I do not expect to be in this city over two months at farthest. Fee \$1.00 per hour. Spiritual and physical diagnosis given with every psychometric reading.

WILLIAM H. DRAKE.
Psychometrist and Seer.

Philada., Pa., May 2, 1882.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. Yours truly,
FRANK T. RIPLEY,
Portage City, Wis.

Men and Ladies Wanted. See Curran's advertisement.

Editor of Mind and Matter:

I forward you the following testimonials, and could send more, but deem it unnecessary:

Dr. B. F. Brown—Dear Sir:

It is a pleasure as well as great privilege, to certify that I have worn one of Dr. J. Bonney's "Pads," as prepared through his medium, since March 13th, with most gratifying results. The benefit I have derived from it words fail to express. To me it has been wonderful. I would willingly give, verbally, my experience of spirit obsession to inquirers, if I was situated so to do. I make this acknowledgement in heartfelt gratitude to Dr. B. F. Brown and his spirit guide, for my deliverance from my spirit enemies, both embodied and disembodied. I also can testify that the "Pad" will do all it claims, if the wearer will be patient and follow instruction.

Mrs. M. L. Potts.

Philadelphia, Pa.

Dr. B. F. Brown—Dear Sir:

I received your "Pad" in due season, and applied it as directed. I sat according to instructions; after sitting about five minutes, the first night, I felt touches upon my forehead; then I felt the spirit's magnetism and I was filled full of it. I felt much relieved, went to bed and slept all night, which was an unusual occurrence for me. The second night I experienced about the same treatment as on the first, with the exception that I could feel their weight on my shoulders and head, just as though some person had their hands on my head. At the third sitting they gave me a good shaking and filled me full of their magnetism, and I am improving daily.

Yours for truth and progress,

J. S. DEAN,
Proprietor Clear Spring Creamery,
Gilson, Illinois.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

THE Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

Miss Hattie Lee, of Vernon, Vt., has given wonderful manifestations of power as a Psychometrist.

WANTED.—To correspond with some medical medium or liberal physician, either male or female. Object, mutual co-operation in business. Address, Dr. Wheelock, Berville, Mich.

THE Iconoclast is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

KEELER AND ROTHERMEL will hold combination seances at parlors 1128 Green St., on Sunday, Monday, Tuesday and Wednesday evenings of each week, and give private sittings during the day on the above named days.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2½ and 6½ P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Comar, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Comar, Chairman. Chicago, Ill., April 24, 1882.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening, Mrs. Powell, medium.

RHODES' HALL.—Spiritual Headquarters, 508½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

THE PHANTOM FORM.

EXPERIENCES IN EARTH AND SPIRIT LIFE.

Revelations, by a Spirit, Through the Trance Mediumship of Mrs. Nettie Pease Fox.

Mediumistic Author of "The Golden Key, or Mysteries Beyond the Veil," "A Search for the Temple of Happiness," "The Unattained Attainable," etc. Bound in cloth, \$1.00. Sent postage paid to any part of the world.

This is one of the most deeply interesting Spiritualistic works ever published. Given in Narrative form by a lady whose Earth Life was one of Strange Vicissitudes, Startling Events, and Wonderful Mediumistic Experiences. After many years in Spirit Life she returns to earth, and, through the fully entranced organism and powers of another, gives her earth history, followed by Revelations from Spirit Life, interesting and instructive to those who would know of the Condition, Opportunities and Employments of those who have crossed the "Narrow stream meandering these two worlds between." A better understanding of this Remarkable Book may be obtained by consulting the following table of a few of the many subjects upon which we have revelations from the Spirit World.

Death Foretold—Death-bed Visions and Revelations—Is there Another Life?—Angel Ministration—Spirit Prophecy Fulfilled—Saved from a Horrible Fate by Spirit Warning—A Father's False Representations Corrected by the Spirit Mother—Life Saved by Spirit Power—My Death Foretold—My Sudden Departure from Earth Life—Some Spirits still Worship a Personal God—Spirits Attend a Marriage Ceremony of Earth—Marriage in Spirit Life—Temple of Science—Library—Modes of Travelling—Visiting Another Planet—Meeting of Husband and Wife, whose earthly marriage had been unfortunate, and many important revelations are given of life and its employments in the Spirit World, deeply interesting. Only \$1, sent postage paid to any part of the world.

Address, D. M. & N. P. Fox,
Ottumwa, Iowa.

LAKE PEPIN GAZETTE.

Like the United States of America,

"FREE AND INDEPENDENT."

W. F. JAMIESON, Editor and Publisher.

Issued Weekly, 12 Pages.

PEPIN, WISCONSIN.

PRICE, \$1.00 a Year.

LAKE PEPIN GAZETTE will be devoted first—in the advancement of the material interests of Pepin and vicinity. Second.—To the freest possible discussion of the live questions of the day. While LAKE PEPIN GAZETTE will have very decided opinions of its own, it will accord to Christian, Jew, Heathen, Spiritualist, the same liberty that it demands for itself. It will be bound by no party, sect or ism; but will give them a hearing through its columns as far as space will permit.

A large subscription list is confidently relied upon in several states on account of the editor's pronounced Liberal views, hence it will not necessarily conflict with any distasteful local paper. 1,000 copies from the date of its first issue, one-half of that number to be distributed in Pepin County.

Address, LAKE PEPIN GAZETTE
PEPIN, WISCONSIN.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:

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Each subscriber will be entitled to a life size lithograph picture of COL. INGERSOLL. Sample copies sent free.

Address, W. H. LAMASTER, Editor,
Indianapolis, Ind.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint. Issued Weekly at Ottumwa, Iowa.

D. M. & NETTIE P. FOX, Editors and Publishers. THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indecency of language will be excluded. In its editorial conduct the truth, beauty and utility of Spiritualism will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive, and liberal will give fair and equal expression to all forms of thought. Above all things, it aims to be Liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages.

TERMS OF SUBSCRIPTION.

Per Year..... \$1.00

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pendous evils grew, and the tyranny exercised over the passive majority was almost supreme, until the masses of rational Spiritualists felt the evil and tyranny too great to be borne.

"The oligarchy of intellectual and spiritual slavery within the realm of Spiritualism, made up of ex-preachers, ex-priests, and ex-church devotees, unable to entirely overcome their inheritance and early training, charlatans, thieves and traffickers in counterfeit spirit phenomena, foolish dupes and fanatics incapable of rational thinking, has for years been duplicating the policy of the old slave oligarchy. The same cry of persecution and plea for harmony has been continuously on the lips of these oligarchists. All they want is for the great mass of Spiritualists to remain passive and allow superstition and bold imposition to hold imperial sway. But they have gone one step too far. The long lethargy of rational Spiritualists is passed, and they are arousing to a sense of their duty to themselves and their fellow-man. * * * This outpouring from the spirit world is unmistakably evidenced in the ringing declaration from many of the ablest, purest seers and mediums in this and late numbers of the *Journal*. First pure then peaceable is the watchword. The end cannot be uncertain."

That this head and front of Bundyism is not mistaken in the conclusion that "The end cannot be uncertain," it will require but very few weeks to show. We will not insult our readers by attempting to make any reply to the wholesale slanders against Spiritualists and Spiritualism. We only lay them before the public in order to show the extent of the dishonesty, impudence and vile untruthfulness, that calls the author of them a friend to Spiritualism, or a person entitled to the credit and respect of intelligent or sincere Spiritualists. That tirade of falsehood and chagrin-provoked malignity is Bundyism pure and simple, and has no more to do with Spiritualism than Roman Catholic Jesuitism, or the learned ranting against it of the pseudo-scientists whose thunder Bundy has sought to steal in his empty and groundless philosophical and scientific vapors. We intend to give these people (Bundy and his wind-bag imitators) full swing through MIND AND MATTER, for in no other way can we possibly show them up in their true colors. They are showing themselves to be a bad lot truly. Keep it up, one and all of you, as long as you can. The contrast between Bundyism and Spiritualism is becoming more and more striking with every blast from your wind bags.

BRONSON MURRAY REPEATS HIS FALSEHOODS, AND ADDS TO THEM.

We, two weeks ago, noticed the mean and disgraceful attempt of Bronson Murray to add to the terrible wrong perpetrated against Mr. and Mrs. Robert I. Hull, by McVickers, Sammis, and Collins, at the residence of Mrs. Dunham in New York city. In the *R.-P. Journal*, of June 3d, he repeats the falsehoods that he then invented or endorsed, and seeks to show that Mr. and Mrs. Hull acted in bad faith with Mrs. Dunham, in not giving a promised test seance at her house before they left for New England. In doing this, Mr. Murray has succeeded in but one thing, and that is, in showing that Mrs. Dunham was disposed to act in as bad faith with Mr. and Mrs. Hull, as were McVickers, Sammis, Collins and Bronson Murray himself.

If Mr. and Mrs. Hull ever give a seance in Mrs. Dunham's house, they will deserve to receive the dishonorable treatment again which they have received from Mrs. Dunham. We know that Mr. and Mrs. Hull regarded Mrs. Dunham as their friend, but we know she is not so, if Bronson Murray tells the truth concerning her. B. M., in his previous attacks upon Mr. and Mrs. Hull, laid great stress upon his intimate friendship with Mrs. Dunham. A woman who is an intimate friend of Bronson Murray is no friend of mediums, whom the latter is seeking, by every means in his power to injure. But in order to do no injustice to these people, we will quote Murray's statement. He says:

"When Mrs. Hull had been seized attempting to personate, before a young, sweet and trusting girl, the spirit of that young girl's mother, at the house of Mrs. Dunham in this city, the man Hull, after pocketing what he could of the toilet and veil spotted over with the cretonne flowers sewed upon it, next turned his attention to cover up the fraud."

Now, it would hardly be possible for Bronson Murray, untruthful and prejudiced as he is, to have invented a more groundless lie than that. Bronson Murray does not pretend to have been present, but he directly contradicts the public statements of McVickers and Sammis. They stated that the spirit that came out and called the "young sweet and trusting girl" up to speak to her, was not interfered with, and that the identification of that spirit was so undoubted that the "young sweet girl" manifested much emotion. McVickers and Sammis said that it was after that, that a form appeared that called Collins up and forcibly dragged her into the room. That that was the same form that had before appeared, Sammis and McVickers did not allege, and they certainly would have done so had she appeared the same. It is therefore a lying inference that Bronson puts forth as a fact. It is this kind of persistent lying about mediums that Bundyites of the Bronson Murray stripe think can, in time, be made to pass for the truth. This shows as much their folly as their wickedness. As for the tarlatan with the cretonne sewed upon it, let those who found it account for it. Mrs. Hull says she knows nothing about it. Can those who have

had it in their possession say as much? Truthfully, we know they cannot. But Murray proceeds:

"When the guests had retired, the man Hull begged Mrs. Dunham, in apparent sincerity, to allow Mrs. Hull to demonstrate at a 'test' seance. Thus urged Mrs. D. consented. Hull assured Mrs. D. that she should, at that seance, strip all of Mrs. Hull's clothing from her, and put on her own, and so make the test complete. * * *

"For nearly three weeks after that, nothing was heard from Hull. Then a letter dated April 13th, was received from him, saying: 'It is our intention to do as I promised you'; and saying that Mrs. Hull had been confined to her room most of the time; that they would be happy to have Mrs. D. call and arrange for the test seance. Mrs. D. soon called, and the two Hulls agreed that in about two weeks, they would come to Mrs. Dunham's and give the test seance; and that of this, they would give two days' notice by letter. They wished Mrs. Dunham to have none present other than her own family, while they would bring there 'Mr. Kiddle, and Colonel Eaton perhaps—would see'—some of Hull's friends any way. But he said he preferred not any of Mrs. D.'s friends this time—perhaps some other time."

"On the first day of May, Mrs. D. sent to Brooklyn a messenger, who discovered that the Hulls had vacated their residence there, and the inmates of the house could give no information as to their whereabouts. Mrs. D. has seen neither of them since.

"On May 13th, Mrs. Dunham called on Dr. Rhodes Buchanan. There she learned that Thos. R. Hazard had just informed them that Mrs. Hull 'was very well indeed—never better in her life'—was at the St. Dennis Hotel in New York—had been shopping and was about to go with him, Mr. Hazard, to Rhode Island.

"On the 18th of May, Mrs. Dunham received the subjoined letter from the man Hull:

SOUTH PORTSMOUTH, R. I.

Mrs. Dunham—My Dear Madam:

"I very much regret that Mrs. H. was not able to come at your home before leaving New York. The following Thursday after you called, she was taken very ill, being in an unconscious state for 42 hours. Her attending physician, J. Montrose Harris, called twice a day. She was in a very weak condition almost up to the time of leaving N. Y. Dr. Harris said she needed absolute rest for some time. Mr. Hazard being in N. Y., she came on with him. I hope at some future time (if you desire) that we may be able to meet you as proposed. Mrs. H. joins me in kind regards.

Yours very truly,

R. I. HULL."

And upon this statement, Bronson Murray and Mrs. Dunham and Dr. J. R. Buchanan would have the public to believe that Mr. and Mrs. Hull had hypocritically pretended to be willing to give a test seance which they were unwilling to give. What one fact have they stated to show any such want of good faith on the part of Mr. and Mrs. Hull? We cannot believe it possible that Mr. Hazard could have told Dr. Buchanan what Murray says Mrs. Dunham told him, Mr. Hazard said. We know, and Mr. Hazard must have known, that Mrs. Hull was in very feeble health at best, and that Dr. Harris had commanded entire rest for Mrs. Hull for some time. That Bronson Murray and his intimate friend Mrs. Dunham should have asked Mrs. Hull to disobey those imperative instructions of her physician, was as heartless as it was unprincipled in them, as to seek to use such a state of affairs to her prejudice. The fact is, that there is nothing too base, untrue and dishonest for the Bundyite enemies of Spiritualism to do to injure Spiritual mediums. As a Bundyite enemy of truth, Mrs. Dunham will have to share with Bronson Murray the shame of his vile performance.

P. E. FARNSWORTH CLAIMS THE GLORY.—A. J. DAVIS ONLY A FIGURE HEAD.

In the "Martial Music" performance of A. J. Davis, P. E. Farnsworth and their "Forty," it was supposed that A. J. Davis, the "Beginning and End" of the Harmonial Philosophy, had some little hand in originating and promulgating that impudently offensive pretension to superiority in spiritual matters; but P. E. Farnsworth is not willing that Mr. Davis shall rob him of the credit of the authorship and origination of that silly and impotent attempt to oppose Spiritualism. We congratulate Mr. Davis that his proverbial egotism has not so far run away with his common sense, as to induce him to set on foot a movement that could serve no other purpose than to make him ridiculous. It would seem that Mr. Farnsworth, knowing that, should his name appear at the head of the signatures to his manifesto, every one who knows aught of him or his hostility to Spiritualism, would see at once the hostile aim and purpose of his wholesale slanderous and lying attack upon spiritual mediums and their spiritualistic friends. He therefore induced, (by what false representations we are not told), Mr. Davis to consent to serve as a figure head for his new-fangled movement against Spiritualism. In a reply to Mr. Kiddle, Mr. Farnsworth, in the *R.-P. Journal*, (the Bundyite Organ) of June 3d, says:

"Since the publication of Mr. Henry Kiddle's communication headed 'Martial Music vs. Harmonialism,' I have been asked by one of the signers of the manifesto that called out that article, to explain exactly what I meant by the term 'quasi respectable' which seems to have so irritated our friend, that he repeated it no less than five times in his communication. Before doing so, however, it may be best to set Mr. Kiddle right in regard to the manifesto itself. Had he known that it emanated from so humble an individual as myself, he might possibly have passed it by in silence, and the distinguished author of the Harmonial Philosophy would thus have been spared such a dreadful exhortation! * * *

"In conversation with some friends who approve the independent course of the *Journal*, (even Mr. Farnsworth the head and front of Bundyism, in New York city, had not the effrontery to pre-

tend that the course of the *Journal* had been *Spiritualistic*.—Ed.] especially in its efforts to eliminate fraud from mediumship, it was suggested that it might be of service to Spiritualism and the *Journal*. [The italics are ours.—Ed.] to publicly express our approval of its course. Acting on this suggestion, I rather hurriedly wrote out the document and sent a copy of it to Wm. R. Tice, of Brooklyn. The Brooklyn names, as I understand, were obtained at a single session of the Fraternity Conference, and the New York names, with the exception of that of Mr. Davis, at a single session of the Harvard Rooms Conference. * * * For the "Metropolitan Martial Music," and the other headlines, I am not responsible, but you, Mr. Editor, probably know who is."

It therefore appears, from Mr. Farnsworth's admissions, that he and Wm. R. Tice, in order to be of service to the *Journal*, and reanimate the drooping courage and hooves of Col. Bundy, sent him that small gob of New York and Brooklyn "tally" hoping to divert his attention from the gripping reminders of his insatiable maw for something more substantial than New York and Brooklyn tally. Col. Bundy plainly said so in acknowledging the arrival of the consignment of tally, when he told the signers, that the tally would not pay for paper and printers bills. Messrs. Farnsworth and Tice know that, and therefore it was simply cruel in them to mock Col. B.'s needs in that way. How much good that tally has done Col. B., is very evident from the fact that upon the strength of it he has been compelled to begin an enforced support of his dying organ, or at least for the third or fourth time to threaten it by suing delinquents, which lifts the curtain on the last scene of the Bundyite farce.

Mr. Farnsworth then proceeds to define what he meant by "quasi respectable Spiritualists," as follows:

"The word (quasi) has been Anglicized, however, and can be found in Webster's Dictionary, where it is defined: 'As if; in a manner; in a certain sense or degree.' Now to endorse as genuine and true, persons who have been proven by the most positive sworn evidence to be false and fraudulent, is not a respectable thing to do, and the individuals doing it, however respectable they may be in every other respect, 'sense or degree,' so far as that act goes, are not so. I did not use the word carelessly, and on further reflection can think of no other that so exactly conveys the meaning I wished to express. In my address in Republican Hall, on the occasion of the celebration of the 34th anniversary of the advent of Modern Spiritualism, in speaking of the same class of persons, I used the words 'comparatively respectable.' I did not on further reflection, think that a good characterization, as it may be a nice ethical question, which is the more or less respectable, the perpetrator of a fraud, or the apologist and endorser of the same."

The above lying, slanderous and infamously groundless insinuations, are aimed by Farnsworth directly at Mr. Kiddle, but are equally intended for Mrs. Reynolds, Mrs. Hull, and all persons who claim to know, and who have every reason to so claim, that those grand mediums for spirit control and spirit manifestations, have been made the suffering victims of the infernally dishonest and wickedly hostile plottings of as mean a set of liars as ever set about crushing the truth, as it is made manifest by spirits through their chosen media. The lying statements of such people as Dr. Henry Child, William O. Leslie and Eliza White, the hired tools of prominent members of the Young Men's Christian Association of Philadelphia, to destroy Mr. and Mrs. J. Nelson Holmes; the lying statements of Catholic bigots such as Philip Diesinger, C. Cathcart Taylor, Louis N. Megargee, Wm. O. Leslie, Helen Snyder and Wm. S. Roberts, who were the hired tools of the Jesuit Order to destroy Mr. and Mrs. James A. Bliss; the lying statements of Bronson Murray and his New York committee of seven to destroy Mrs. Mary A. Hardy; the lying statements of Mrs. Bennet to injure such prominent mediums of Boston as Dr. Storer, Mrs. Felsom, Mrs. Hardy, Mrs. Boothby, Dr. Grover and others, bought and paid for by the Jesuits of Boston; the lying statements of the Catholic reporter of a Lowell paper, M. M. Fletcher and others, to destroy Mrs. Pickering; the lying statements of Alf. Hutchinson, Dr. Kayner, Col. Bundy and their bribed retainers, to destroy Mrs. Annie Stewart and Miss Laura Morgan; the lying statements of Sweetland, and the Hunters at Clyde, and of Beard, Sinn, and their associate conspirators in Brooklyn, to destroy Mrs. Reynolds; and the lying statements of McVicker and Sammis to destroy Mrs. Hull; may be deemed worthy of belief by Mr. Farnsworth, but hypocritical and malignant as we know him to be, we do not think so despicably of him as to suppose he does regard those statements, as he pretends, to be true.

The fact that not one of the mediums we have named have been more than temporarily obstructed in their mediumistic missions, is proof positive that all this lying has been expended with no other result than to load the souls of the perpetrators of it with a weight of guilt that it will take ages to atone for. Mr. Farnsworth endorses that guilty lying against truth, and must share with the endorsees the full consequences, one of which is, that hereafter he and they must do their lying against and slandering of mediums outside of, and not within, the lines of Spiritualism. Bundyite lying, whether in Chicago, Clyde, New York or Brooklyn, is not Spiritualism, and this is now clearly known. That hypocritical and Jesuitical dodge is played out and will deceive no one any more. Bundyism, Harmonialism and Christianity are now the tripartite alliance against which Spiritualism is forced to contend. Their weapons of warfare are self-righteousness, egotism,

falsehood, slander, hypocrisy, dishonesty, assumption, cant, corruption, bribery, treachery, and innate "cussedness." These weapons are as harmless to mediums, Spiritualists, and Spiritualism, as raindrops to a goose's back. They roll away leaving no trace that they ever reached their mark. To these ravaging, discomfited foes of truth, we say, we pity you! We hope that Prof. Kiddle and those who think it necessary to notice you, will not do you the injustice to recognize you as having any part or lot in the Spiritual movement. You have placed yourselves outside of it, and outside of it you must remain.

THE MANIFESTO ABSURDITY.

In order to encourage Col. Bundy to make one more effort to float the sinking organ of Bundyism, P. E. Farnsworth, a dyed-in-the-wool Bundyite, of New York city, conceived the idea of getting up a manifesto approving of Bundy, Bundyism, and the Bundyite organ, the *R.-P. Journal*. Not daring to head his manifesto with his own name, or that of any other recognized Bundyite, he induced the poor, disappointed head of the "Harmonial Philosophy" dodge, to father his bantling, and getting some forty other well or little known Bundyites to follow the lead of the great mediumistic failure, Andrew Jackson Davis' afore-said, he sent the absurd specimen of Bundyite malignity to Col. Bundy, who, it seems, went beside himself with delight at the prospect of even the poor encouragement it afforded.

Not to be outdone, Prof. Henry Kiddle came out with a counter manifesto, which was little less absurd and out of place than that of Davis and Farnsworth. The latter had trodden on Prof. K.'s toes, and it made him so mad that he lost his head, and went to manifesting with as much zest as the Pontiffs of Bundyism and the Harmonial Philosophy had done. The whole proceeding is so farcical that it reminds us of our school-boy days, when angry urchins considered it to be some satisfaction to make faces at each other. Not to be outdone in the manifesto line, Wm. Emmette Coleman, the Bundyite humbug of Presidio of San Francisco, came out in another manifesto, which we have disposed of in another column. One would have thought the manifesto folly would there end; but no, Mr. A. E. Newton, thinking that Prof. Kiddle had only imperfectly made his face at A. J. Davis and his "Forty," comes out with "An Amended Declaration," the evident object of which was to throw a little sop to the sore-headed bears of the *Banner of Light*, who have sat sucking their paws, not having pluck enough to do anything else. The "Amended Declaration," among other things, says:

"Believing that one great obstacle in the way of investigation at the present time is the prevalence of unjust and unreasonable suspicions towards persons in general who claim to be mediums for spirit manifestation, which suspicions, under the operation of subtle, physical laws, are not unfavorable to the affording of convincing demonstrations by disembodied friends, but are liable to induce questionable practices on the part of easily psychologized mediums or designing spirits; also to lead to hasty accusations of fraud on insufficient grounds, and to seizures or other acts of violence towards suspected persons, to the danger of health and even life, to real subjects of entrancement, thereby deterring the more timid and sensitive from the exercise of their gifts except in the most private and exclusive manner; and believing that these unreasonable suspicions have been to a large extent aroused and fostered by the unwise action of certain professed Spiritualists, together with a portion of the Spiritualistic press, in too readily crediting and publishing accusations of fraud, and pronouncing harsh condemnations without sufficient proof, by which a general distrust of persons professing mediumship has been created in the public mind—we deem it our duty to express our earnest disapproval of and protest against these objectionable modes of procedure, and caution the public against being misled by them to the prejudice of a momentous truth."

"We also feel in duty bound to protest against the spirit of arrogant dogmatism exhibited by a certain class of Spiritualists who seem unwilling to recognize the possibility of any truth beyond or at variance with their own opinions and convictions, or to regard as sound or proper—or even respectable—any methods of investigation which do not coincide with those that they choose to endorse, or which are based upon principles that they are not yet prepared to enunciate. This spirit is the more unfortunate, as it led to an unjustifiable assault on the intellectual and moral integrity of many sincere Spiritualists and careful investigators who, in their search for truth, have studied facts rather than theories, and applied to the consideration of spirit phenomena, not mundane or material rules exclusively, but principles of psychological and spiritual science deduced from a careful observation and collation of facts."

This Manifesto is signed by the following among other prominent Spiritualists, A. E. Newton, Henry Kiddle, Nelson Cross, Mrs. Helen B. Denmore, Mrs. Milton Rathbun, Gen. John Edwards, Prof. Darius Lyman, A. G. W. Carter, Dr. E. D. Babbitt, Dr. S. B. Brittan, Dr. H. B. Storer, and others, to the number of eighty-seven, in New York, New Jersey, District of Columbia, Massachusetts, Ohio and Connecticut. Now, why these Spiritualists should recognize, as being with and of themselves a class of persons who are opposing Spiritualism by the reprehensible and wholly unwarrantable methods above set forth, we can neither see nor understand. Certainly, no other class of persons have done, or can do more to impede the Spiritual movement than the persons therein denounced. Why treat them as Spiritualists, or friends of Spiritualism, at all?

The persons whose conduct is therein denounced, are such persons as Col. John C. Bundy, Andrew Jackson Davis, P. E. Farnsworth, S. B.

Nichols, Eugene Crowell, Wm. R. Tice, William Emmette Coleman, Willam C. Bowen, Bronson Murray, and a few scores of their followers, who have become notorious for their hostility to genuine and thoroughly proven mediums. Is it not supreme folly for Spiritualists to admit that people who are known to Spiritualism only as its obstructors and opposers, are in any sense Spiritualists? So far from these people constituting a class of Spiritualists, they essentially constitute a class, and a very mischievous class, of the enemies of Spiritualism. As they one and all follow "The Flag of the *Religio-Philosophical Journal*," and are represented by that publication as their "organ," as its editor, Col. Bundy calls it; the proper designation of this hostile class of persons is Bundyites, and of their actions, Bundyism.

As a Spiritualist who has fought these enemies of Spiritualism for the last three years and a half, almost alone, we insist that they shall not break Spiritualism up with bickering factions and parties, whose only aim is to give a little prominence to a few weakly ambitious men for ascendancy in the spiritual movement. If people want to form themselves into factions to compete for ascendancy of control, let it be done outside of a movement which was set on foot by beneficent spirits for the good not of factions or sects, but of all humanity.

But the nature of the faction which Mr. Newton and his associate manifestoists are seeking to build up, within the spiritual lines, is no more Spiritualism than is Bundyism, as the following paragraph will show:

"While we greatly desire truth, and would eliminate all fraud from mediumship, we deprecate the harsh, unreasonable and unspiritual methods referred to above; and heartily approve and endorse the rational, just and charitable course pursued by the *Banner of Light*, the oldest Spiritualist journal in the world, in abstaining from hasty and *ex-parte* condemnation of accused mediums on the demands of superficial and inexperienced investigators—in giving the benefit of the doubt, where a reasonable doubt exists, to the accused party—in encouraging more enlightened and thorough methods of investigation, and in recognizing in these methods the most advanced principles of spiritual science, instead of the limitations of fossilized authority, which opposes fresh investigation and continued progress. So long as that journal shall pursue that honorable course, it will merit our approbation and support as 'an exponent of the Spiritual Philosophy of the Nineteenth Century.'"

The class of persons for whom these manifestoists speak are after all, anything but out and out Spiritualists. They want it understood that they sail under the flag of the *Banner of Light*, and "heartily approve and endorse" its methods of dealing with accused mediums. This is an effort to launch a new *ism*, as a rival to Bundyism, in the scramble to override Spiritualism as it is exemplified by its spirit authors and supporters. The new *ism* calls for a designation that will save words in dealing with it, and we, therefore, as the most appropriate term for it, shall hereafter designate it *Colbyism*.

We have so often defined what Bundyism is that every one knows what we mean when we use that term. Not so with Colbyism, and therefore we shall define it. Unlike Bundyism, Colbyism consists in refraining from all defence of accused mediums, and from all condemnation of the conduct or utterances of their accusers, carried on to their prejudice and to the scandal of Spiritualism. In this respect it is the opposite of Bundyism, but how much better for the cause of Spiritualism than the latter? Bundyism is ever ready to accept and publish any lying slanders of mediums by their ignorant or prejudiced enemies, without regard to the falseness of those slanders; and to endorse and approve them as the right thing done. Colbyism waits until those falsehoods and slanders are spread broadcast over the country, and then publishes them, with a qualified or implied approval. As recent instances of this kind we refer to the course pursued by the *Banner of Light* towards Mrs. Reynolds, Mrs. Hull, Mrs. Christie and Mr. Keeler; and previously as in the cases of Mrs. Hull, Mrs. Pickering, Mrs. Markee, Mrs. Huntoon, the Eddy Brothers, Mrs. Mary Hardy, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mr. James, Mrs. Stewart, Miss Morgan, Mr. Bastian, Mr. Mott, Mrs. Sawyer, and other dishonestly accused mediums. When did that paper ever publish a word of condemnation of the conduct, of the Hunters, Sweetlands, Collinses, Samises, Beards, Sinns, the Reporters of the *Boston Globe*, the Childses, the Leslies, the Eliza Whites, the Diesingers, the Harrisons, the Helen Snyders, the Bennets, the *Boston Herald*, the Hutchinsons and Kayners, and other convicted liars, who were engaged in slandering those mediums? We regard Bundyism as an honorable and commendable method of treating spiritual mediums, when compared with the method of treatment which Colbyism metes out to them. The one is no more Spiritualism than the other. A paper that has not the consistency to denounce those, who, whether professing to be Spiritualists, or openly avowing their enmity to Spiritualism, engage in the unjust accusations of mediums, is not a Spiritual paper, in any just sense of the term, and no endorsement by any class or faction will make it so. Spiritualists are getting heartily sick of Bundyism and Colbyism, and demand that these hindrances to the progress of Spiritualism shall give place to a hearty whole souled defence of the mediums who are compelled to bear the brunt of the battle for its maintenance on earth. Stop all this manifesting nonsense and turn in to defend, encourage and support mediums. That is Spiritualism and nothing else. Work not words is the demand of the hour.

ONE OF THE BROOKLYN BUNDYITE ENEMIES OF SPIRITUALISM.

There is in the city of Brooklyn a society that calls itself the "Brooklyn Spiritual Fraternity," of which S. B. Nichols, a disciple of the editor of the Bundyite organ of Bundyism, the *R.-P. Journal* of Chicago, is president. The term "Spiritual" applied to that "Fraternity," was doubtless intended to conceal its identity with Bundyism, and its hostility to Modern Spiritualism. Prominent and most active among the members of it, is one Wm. C. Bowen, who performs about the same Bundyite role in Brooklyn that Wm. Emmette Coleman is performing in San Francisco. On May 26th, this Bowen lectured before his Bundyite society on what he termed "True Spiritualism Marching on to Victory." In order to show that Bundyism is everywhere the same, and in all places equally hostile to Spiritualism, Spiritualists and especially to spiritual mediums and manifestations, we will quote a part of Bowen's discourse as reported by S. B. Nichols and published in the Bundyite organ of last week. He said:

"We hear now in the ranks of Spiritualism the whining cry, 'Let us have peace,' and it seems it must be 'Peace at any price.' Our text implies and enjoins purity, after which cometh peace. In the early history of Spiritualism, when its phenomena demanded the investigation of the skeptic and the scientist, its advocates and mediums demanded investigation, and to-day the spirit rap stands unchallenged as the despair of science, and it has confounded and convinced the infidel of the continuity of life, and demonstrated the presence of the so-called dead. So in the past it has been with all the phases of phenomena, and honest mediums have been ever ready to submit to reasonable conditions by which their manifestations could be thoroughly tested, but in these latter years, when the whole world is turning its attention to the facts and phenomena of Modern Spiritualism, another class of persons have come to the front, notably led by a person who prints a sheet in the city of Philadelphia, ostensibly claiming to represent Spiritualism, but who is a defender of fraud and imposture, and who denounces and vilifies all who would 'try the spirits' and test the genuineness of all phenomena that is claimed to be produced by spirits disembodied."

We presume that is about as near the truth as Wm. C. Bowen or any other Bundyite hypocrite and slanderer could come to telling the truth about himself, or any other person who stands as a lion in the path of the Bundyite conspiracy to arrest the Spiritual movement. This dishonest hypocrite, like all his Bundyite confederates, seeks to make the ignorant public believe that we are as dishonest, untruthful, mean and contemptible as they know they are themselves. Because Bundy, Bowen, Coleman, and other Bundyite charlatans, seek in every possible way to magnify their importance, with the view of leading people as vile as themselves, they naturally think that we are governed by a similar petty and disreputable ambition. But even in this misconstruction and misrepresentation of our course as a man and editor, Bowen has not the common sense or prudence to try to seem consistent. In the same paragraph of his lecture, in which he says that he hears in the ranks of Spiritualism the whining cry of "Let us have peace," he complains of us for striking down the Bundyite assailants of the class of persons who, as mediums, are now in the forefront of the Spiritual movement. Bowen could certainly not have meant that either ourselves or the mediums we have defended and encouraged, put up any such "whine." They and ourselves, in the name of Spiritualism, have bid the Bundyite coalition against mediums and spiritual manifestations defiance, and gone forward as if no such thing as Bundyism had ever been conceived of or attempted. That sneer was intended evidently for the conductors of the *Banner of Light*, who have been, like sore-headed bears, begging Bundyism to let them alone. We have no more respect for that kind of untimely shirking of journalistic duty than has Mr. Bowen.

But we really feel like thanking Mr. Bowen for so clearly indicating what the extent of stock is, Bundyism seeks to hold in Modern Spiritualism. He would have Spiritualism remitted to the condition it occupied when it took its first tottering steps upon the earth. That Bundyism should pretend, through its exponent Bowen, to be in favor of the feeblest and most imperfect manifestations of spirit intelligence, shows how glad they would, if they could afford to attempt it, prevent even the most primitive spiritual manifestations from taking place. Stupid indeed must be the friend of Spiritualism who can fail to see the true inwardness of this exposition of Bundyism by one of its acknowledged lights. We also thank Mr. Bowen for so plainly confessing the recognition of our opposition to Bundyism by those who are leading that forlorn hope of the combined enemies of Spiritualism. The evasion and cowardice manifested by the *Banner of Light* is deemed by the exponents of Bundyism as beneath their contempt. It is to be hoped that its managers will yet become so ashamed of their humiliation as to make some little effort to maintain a place in the Spiritual movement. But let us follow Mr. B. farther. He says:

"Several years ago, in the history of Spiritualism, a craze seized the minds of its advocates, led on by men and women, who accepted the free-love theories of Victoria Woodhull, and the result was the capture of the National Association of Spiritualists, by this class, and the election of Mrs. Woodhull as its president. When this had been accomplished, there was an uprising of pure men and women all over our land, and free love Woodhullism and its advocates were compelled to leave the ranks of Spiritualism, and those who advo-

cated and practiced this pernicious doctrine of 'free-love' have been and are still refused a place upon our platform, and have been compelled to slink into mental oblivion."

We can hardly imagine what imp of mischief and fun it was who stood at Bowen's elbow when he drew that parallel picture between Woodhullism and Bundyism, showing how, not only in general, but in detail, the one attempt to disgrace Spiritualism has been followed by the other. Victoria C. Woodhull, as ambitious and inconsistent a woman as ever attracted public attention, under the pretence of establishing a new social order of things, finding no lodgement anywhere else, floated into the current of Spiritualism, and there sought to Woodhullize the whole stream in which she found herself. As a matter of course there could be but one result. Refusing to conform to the laws governing the Spiritual movement, which exist and operate without the domain of mortal effort, Mrs. Woodhull was cast high and dry upon the shore, never again to impede the stream of truth and common sense, which for a time she managed to agitate, and nothing more.

It would have been reasonable to suppose that one such wreck would have sufficed, for half a century at least, to prevent the repetition of such an act of folly. But it was not to be. Stevens S. Jones, who was a practitioner, if not a professor of Woodhullism, and who was fated to illustrate, in his death, the inherent abomination of that attempt to subvert Spiritualism, was the editor and owner of the *R.-P. Journal*, which favored Woodhullism while it opposed Mrs. Woodhull's leadership of Spiritualism. Mrs. Woodhull managed to get out of the commotion she had raised with her life, but not so Mr. Jones. He fell by the hand of a wronged husband, and the exponent of practical Woodhullism fell into the hands of John C. Bundy, his son-in-law, who at that time held a humble position of little trust under Mr. Jones. It was then we saw a practical illustration of the old saying:

"Put a beggar on horseback and he will ride to the devil."

Hardly had Bundy warmed the vacated seat of S. S. Jones, than he conceived the idea of substituting Bundyism for Spiritualism, and from that time to this, now five years, he has labored day and night to make himself a name as the founder of an *ism*, which compared with Woodhullism, was as the aggregate of all corruption is, as compared with any one single phase of corruption. The *R.-P. Journal* was converted into the organ of Col. Bundy's new *ism*, and from that time its career has been steadily downward, until to-day Bundy and Bundyism is about where Mrs. Woodhull and Woodhullism were when thrown high and dry by the surging waves of Spiritualism. It was no doubt this manifestly desperate state of Bundyistic affairs that set Mr. Bowen to lecturing, and to forecasting the early doom of the cause he was trying to bolster up. But enough of Bowen and Bundyism for the present. The end of both is very near, and we can well afford to await that end.

MORE BUNDYISM. HELPING SPIRIT DEVILS TO DO THEIR FIENDISH WORK.

We know dear reader that you must be sick, almost to death, of the frequent mention of facts showing the infernalism of the Bundyite war upon Spiritualism; but you will have to become sicker yet, unless you turn in and help to make an end of this abomination, so far as Spiritualism is concerned. Of all those persons who have made themselves prominent in trying to supplant Modern Spiritualism with Bundyism, there is none who for untruthfulness, dishonesty, hypocrisy, cant, learned assumption and disgusting egotism, can compare with Wm. Emmette Coleman. In his efforts to injure Spiritualism, and help Bundyism, he has shown himself destitute of all moral principle and perception. As a specimen of what this man is, and what he deems Bundyism to be, we cite the following, from the Bundyite organ of last week:

"To the Editor of the *R.-P. Journal*:"

"For nearly two years past one Mrs. Souther, formerly a confederate of Mrs. Crindle, has been giving spurious materializations in San Francisco. Her performances are the thinnest of the thin. Those of Crindle and Sawyer are transparent enough in all conscience, but Souther's top them all in that particular. The others do usually sit under certain simulated test conditions, but at Mrs. Souther's it is rarely that the least pretence is made at anything like test conditions. The fraud there is the boldest and most barefaced of any in the city. At a single seance there I have seen the purported spirits of Daniel Webster, Benjamin Franklin, John Tyerman, Ralston, the banker, Adelaide Nielson, Abd-ul Kader, and other celebrities, all personated by the same parties, Mrs. Souther and her confederates, Reid and others."

"Not long since, a Jewish Rabbi in this city, became interested in Spiritualism, and during his investigation, attended Mrs. Souther's seances. At these the materialized spirit (?) of Jesus Christ came to him and told him that he had chosen him as his medium for the impartation of truth to the world. Accepting this as true, he soon came to believe that Jesus really controlled him, and in a short time his mental equilibrium was lost, and he became, in his imagination, an embodiment of Jesus Christ. As such he came to the spiritual meetings, and interrupted them by his noisy demonstrations in his crazy role of the mouth piece of Jesus. His insanity deepened till at length he became violent, tore up the bed-clothing, &c., at his home, and threatened his wife's life. Learning these facts, some of the Spiritualists called upon his wife and made arrangements to have him conveyed to a lunatic asylum. This was carried

out a few days since, and the unfortunate man is now in the Napa Asylum. And yet the villainy of Mrs. Souther and her confederates goes on, regardless of the ruin they have caused."

"WM. EMMETTE COLEMAN.
"Presidio of San Francisco, Cal."

We have here a very clear illustration of the staple method of Bundyism in its efforts to discredit Spiritualism and exalt itself. John C. Bundy introduces it, with the following head-line: "A Jewish Rabbi Rendered Insane Through Bogus Materialization in San Francisco." Now, supposing there are some facts stated correctly in that manifestly hostile statement of Coleman, let us see what can be properly made of them. In order to discredit Mrs. Souther as a medium, Coleman says he has been present at her seances, when he has seen Mrs. Souther, Reid and her confederates, "in the boldest and most barefaced" manner, fraudulently personate Daniel Webster, Benjamin Franklin, and some half dozen other spirit celebrities. He does not tell us that either himself or any other person present made any protest against the alleged deception, or took any measure to put an end to it. We are therefore left to come to one of two conclusions, either that Mr. Coleman has lied about Mrs. Souther, or that he connived at and acquiesced in the alleged fraud, if he really believed it to be such. In either case he has placed himself as low down in the moral scale of rectitude as he has most dishonorably and, as we believe, maliciously and falsely sought to place Mrs. Souther. It will take much more than the lying accusation of Coleman to make any intelligent and unprejudiced person who has attended Mrs. Souther's seances, believe Mrs. Souther is not a genuine and honest medium for spirit materialization. Coleman does not see that he impeaches the common sense and honesty of all persons who have witnessed that alleged "thinnest of thin" materializing deceptions. In doing so, he only impeaches his own pretensions to common sense and honesty. He certainly has done Mrs. Souther no harm, and just as certainly made an exhibition of his depravity, that will prevent him from doing harm to any honest and faithful medium such as Mrs. Souther is known to be, by all who have a right to know whereof they speak.

But now let us come to the alleged deception practiced upon the Jewish Rabbi, and see what it teaches, if it teaches anything. Mr. Coleman has not shown what end Mrs. Souther had in view, to personate Jesus Christ to the Jewish Rabbi, either herself or through a confederate. If she desired to deceive that unfortunate investigator, is it at all likely that she would have chosen a spirit character which was the least likely of all others to deceive a learned Jew? The supposition that she would have done so is preposterous. What then is the natural inference from the facts, or alleged facts? A materialized spirit, taking advantage of the opportunity given him by Mrs. Souther's entrancement, to do her an injury, being beyond all question a lying spirit deceiver, personated the only character he could have chosen, to make that learned Jewish priest an enemy of Spiritualism and the medium. Failing in that, by being only too successful in his personation, this deceiving spirit then manifestly changed his tactics, and availing himself of the credulity of his victim, labored to gain a complete psychological ascendancy over him. In this, too, he seems to have been successful, and the result has been the dethronement of the Rabbi's mind. Who and what this devilish spirit personator of Jesus Christ was, is very plain. He was an enemy of the medium—he was an enemy of Spiritualism—he was an enemy of the Jewish Rabbi—and a bigoted Christian spirit, most probably a trained Jesuit. This spirit personator seems to have been as successful in exerting his psychological influence upon the mind of Coleman, who has done what he could to help him to make good his purpose to injure Mrs. Souther and the cause of Spiritualism. Neither this spirit villain nor his willing tool, Coleman, saw that they were giving us a club to break their heads with when they showed their hand through the Bundyite organ. On their own heads, and not upon the head of Mrs. Souther, rests the responsibility of the terrible wrong done to that ruined man. It is the beauty of Modern Spiritualism, as a philosophy, that it demonstrates the fact, that spirits as well as mortals must atone for every wrong done to a fellow being; and in this affair while the spirit personator of Jesus Christ will have to answer for the destroyed reason of the Jewish Rabbi, Wm. Emmette Coleman and John C. Bundy will have to answer for the wrong they have done to Mrs. Souther, in undertaking to saddle upon her the terrible responsibility of that monstrous crime.

The Jesus Christ dodge by Jesuit spirits is coming to be too well understood, to serve in the least to injure spiritual mediums through whom it is played. The ventilation it has received at our hands, has placed it just where it belongs. A few more such vile spirit transactions as the Jesus Christ obsessions of Jennie Leys, Judge Lawrence, Robert Hare, Mrs. Lucie E. Lewis, Charles R. Miller, Dr. J. Rodes Buchanan and this Jewish Rabbi, will put an end to the effects of such delusions.

FRANK T. RIPLEY expects to be in Boston, Mass. about the 15th of June, and will speak and give public tests on the way. His route is by the Lake Shore and New York Central Railroad. Any societies or persons desiring his services can address him at Horicon, Wis.

Mrs. N. H. Fogg's Reply to the Secretary of the Camp-Meeting Association.

We are pleased to note the article over the signature of our Secretary, D. A. Lyman, of Williamstown, Conn., in your issue of May 27th, and are equally well pleased to meet him openly and aboveboard. We received a complimentary letter from Mr. Hayden, which we answered "with all the dignity we knew how," telling him we should prefer to discuss the question openly. We were thereby agreeably surprised to see a notice to that effect, and I trust good will work out of it. We could not expect a more courteous reply, coming from an opponent.

Mr. Lyman has laid before the readers of your paper much of the past history of our "Baby Niantic" (I think it was President Beals who christened it so, in one of his happy moods, when advising the friends to visit and encourage all these new camp-meetings), which we might have more particularly had we been so impressed; but he touches lightly on those strictures concerning the by-laws. We, individually, have no desire for controversy with any one, but our controversy is with facts and principles. We ever have kept, and doubtless shall continue to keep ourselves from bondage or "imbecility" to another's thoughts or actions, when our judgment is convinced to the contrary.

We are glad to learn by this article, also, that on account of the objections to these by-laws, their adoption has been postponed until the annual meeting, when we hope we shall have the voice and opinion of all interested in this matter; we may all be convinced that those "three intelligent and in every way capable men" have found the only true solution to this problem, of how all things must be done, to be done "decently and in order." We are very much surprised to hear Mr. L. say he never heard of the talk of a hotel and steamboat. Others did, but perhaps it was only meant for talk. We can account for his failure to hear it, from the probable fact that, being busy writing, he did not hear all that was said. But we will let it pass, as we hardly think those 108 Spiritualists are as yet all "imbecile" enough to feel justified in doing it this year; though we hope that our campground will, by just and equitable rights, be so winning to all lovers of the science of Spiritualism, that the time is not far distant when we shall feel the need of the additional advantage that even a good hotel might give. Perhaps our friend did not hear any talk against mediums putting up their "show cards."

Since commencing these articles, I was impressed to look over a box of papers I had laid by, with the intent of culling for my scrap-book, and I was forcibly impressed to reproduce this testimony. John D. Waldo, Scotland, Ct., was found in MIND AND MATTER of September 27, 1881, of the publication of which therein I had no idea. Perhaps the readers have heard of it before. Mr. Waldo says he had a severe attack of indigestion, and all remedies had failed, he called in Dr. W. A. Towne, the magnetic healer, and with the touch of his magnetic hand restored him to health, immediately removing the pain. Also, that he could not express his gratitude to the Doctor for his invaluable aid. Although eighty years of age, yet by the Doctor's help he remained pretty strong and quite active. Now, for all we were at Niantic at the time, we should not have known of this fact had I not read it after I returned home, and the query that arises in the mind is this: I wonder if that objectionable sign of a wondrous hand was what first made Mr. Waldo go to him (Dr. Towne) for assistance? Who can tell?

Another fact is, had it not been for one of those signs among hundreds of others, we to-day might have been still groping our way without the hope and consolation that had its birth and fruition then and there. What was it? We went to Lake Pleasant a stranger among strangers, and the homesickness one feels in such a situation would have sent us home by the next train could we have made the connection. My companion wandered out, and soon came back with the news that he had seen the sign of the Eddy Brothers' materializing seances, and from that moment our homesickness fled, and we became investigators or scholars in that, to us at that time, necessary school of Spiritual phenomena. Doubtless we all at times like to hear a good intellectual entertainment; but it is hard for the mind to fully realize or believe, when an inspirational speaker asserts it was not their own intelligence that was giving out those ideas, but a disembodied one; and think no one fully believes these things without an experimental knowledge of such a fact. So we must not ignore, or try to suppress the phenomenal phase of mediumship, but protect and encourage it. We at that time were puzzled to know what it meant, that some should call on God and saints and dedicate their tents to him in prayer, when but a few steps down the road, in an old shanty (so to speak), faith, hope and prayers were swallowed up in facts and tests beyond controversy—the spirits often making remarks in regard to such useless proceedings. We see now some of those praying ones developed into "Christian Spiritualists," or "Higher Aspect," etc.—a "I am holier than thou" class.

Whilst we would have no sympathy with fraud or dishonesty anywhere, yet we will ever stand ready to join heart and hand with all true mediums; and we are deeply interested and glad to see this subject of spirit form materialization so freely and ably discussed weekly in MIND AND MATTER, hoping there will be more wisdom to discriminate on this subject, and not give all these proofs palpable, as some do, to a wholesale slaughter. We are particularly in sympathy with this phase of mediumship, and we hope to see Niantic well represented by this class of mediums this year; and we hope that no "Spiritual Aliances" or "Drum Major performances" will be enacted or by-lawed by us, so as to gain a foothold there. Let us watch that creeping, crawling spirit that is forever seeking to gain power to crush the world's saviours—or sensitives. The spirit realm is calling from the hills and vales of our world its hidden resources of fast developing mediums, to rally them to the standard of truth; to keep out the invader of our freedom and liberties; and to fill the place of others who have fallen by the way, or who have not kept pace with the progress of the age, or who, for a lack of stamina, have fallen into imbecility or dotage. Already we hear in the distance, as it were, the notes of the bugle calling "to arms," and we see the enemy already advancing for the fray.

Ere long we shall take sides on this issue for or against materializing mediums, whether we will or not. The editor of MIND AND MATTER has been for some time, as it were, battling for these truths, and he has been promised by the spirit world

that his hands and his heart shall be sustained. Shall we longer sit idly by, like cowards, and not utter a word of protest or encouragement, but peacefully enjoy the rest, whilst another has fought and obtained the victory for us? We are all familiar with this old saying, "Blessed are the peacemakers," etc.; but as we find the author of it is made to contradict himself, by saying in another place, "I came not to bring peace on earth, but a sword," etc.; and when we see the disasters that follow a "dead calm," or "Harmonical Philosophy," we have been led to inquire of our spirit thoughts, has not man spelt the word wrong? Should it not read, "Blessed are the piece-makers," or "disintegrators," instead of "Higher Aspect Consolidators?"

Well, we are glad this little breeze has sprung up, and we hope this electric spark of thought will bring to the surface more and more of our thinking minds, who, in their silence, are but little better than drift-wood on the surface of the stream of Spiritualism. But perhaps it is only held in abeyance for the high tide to sweep all obstructions from before the old ship "Progress," and when we cast anchor again, we trust it will be high and dry, far out of reach of those barnacles that would impede her progress. And to you, my friends, who have so cordially extended the hand of friendship, we would say, as well as to all to whom we have been introduced, through MIND AND MATTER of late, we shall try to help, and not retard, any good and worthy cause or individual, when convinced of the fact, that they are good and worthy.

Mrs. N. H. Fogg.
Southington, Conn., May 30, M. S. 35.

Why is Man immortal?—No. 2.

In my essay No. 1, I assumed that spirits differ widely in their beliefs respecting the correct solution of some important questions of fact, citing the conflicting teachings given me through different test trance mediums, in answer to inquiries made respecting the origin and nature of the birds and animals with which their world is said to be peopled, to illustrate and sustain my assumption. To further sustain the same, I will now cite their conflicting teachings given me respecting the immortality of man. Desiring to learn, if I could, why, if birds and animals have continued existence after death, they are not exempt from a second death in the spirit world alike with man, I sought in my seances with test mediums, to obtain from spirits a definite solution of this problem, and found they differed very widely in their ideas and beliefs respecting the same; some claiming man is immortal by virtue of, and only by virtue of, an element of immortality emanating from a fountain source other than nature's animal kingdom, having been incorporated into the race at a period in its history long subsequent to the beginning of its birth, while others claim man is immortal by virtue of immortality having been inherent in the race in the beginning.

As the main issue between these conflicting teachings seems to be, whether man's existent being does comprise a special element to which we may plausibly ascribe his immortality, let us inquire whether the general teachings of Spiritualism, respecting man's origin and nature as a conscious identity, indicate the accuracy of the foregoing suggestion.

It is impliedly taught therein, that man is animated by natural or physical life individualized in him as a conscious identity. It is also taught therein, that it is both his interest and his duty, as a conscious identity and self-hood, to studiously and habitually seek the counsel and guidance of a special element comprised in his existent being, which spirits term "his most interior consciousness and life," and to earnestly strive to live and act in accordance therewith. Spirits also teach that the members of the animal kingdom are respectively animated by natural or physical life individualized as conscious identities; but it is not claimed, or even intimated, that there is a most interior consciousness and life comprised in their existent being also.

Again, the suggested interest and duty of man as a living conscious identity, implies that the element termed his most interior life, and he, are distinct and independent conscious identities and entities; and that this inner life identity is in fact his teacher, and he is in fact its pupil—their co-existence as independent identities in associated relations constituting him a dual self-hood.

Again, spirits teach that man was evolved through law from the animal kingdom, and is in fact nature's highest and ultimate development or creation; hence, there being no reason to suppose the race inherited therefrom, in the beginning, the special element referred to the presumption is, it was originally derived from some special source other than the animal kingdom, and was in some way incorporated into the race, either in the beginning, or at some period in its history subsequent thereto.

Again, the teaching that the human race was evolved through law from the animal kingdom, implies that something comprised in the latter kingdom thereby progressed to a higher condition of its existent being; hence, if the elements of which a living conscious animal is composed, are life and atomic matter, the presumption is that either life or atomic matter is thereby progressed to a higher condition of existent being.

If the development or geological theory of creation is true, and the phenomena termed evolution consists, strictly speaking, in a progression of life to a higher condition of its existent being, as suggested, it may consistently therewith be assumed that mineral force, and vegetable, animal, and human physical life, are in fact the same in essence, and by just inference, in origin also, and thus intelligently account for animals and man being respectively animated by individualized natural or physical life as living conscious entities.

Again, it is generally conceded by spirits in their teachings, that the degree of developed intellectuality characterizing man in the infancy of the race, was very slightly in advance of that then or now characterizing the members of the animal kingdom; hence, as this implies that man was not then capable of intelligently appreciating the counsel of "a most interior consciousness and life," it may be reasonably inferred that this element was not then comprised in his existent being.

Reasoning thus, the problem with me for some years has been: if the special element referred to was incorporated into the race as suggested, how and when was this consummated? and failing to find a solution thereof, in the general teachings of Modern Spiritualism, I propose in my next to consider the question whether a solution thereof cannot be gleaned from the teachings of ancient or Bible Spiritualism, my present conviction being that it can be.

Materialization.

J. M. ROBERTS, Esq.—

When spirits come from their celestial sphere,
Where every wish is granted & every expressed,
Where bliss supreme is full without a care,
And every scene is grand beyond compare—
Why should man doubt their motives or attempt
To stay their holy mission, by rude means,
Unjust as their asseptions—Better learn
The laws which govern them in their approach,
As well as the conditions they must have,
Ere they can come at all. Take these away
And you will thistles reap, where grain should be.

It is very evident that there are degrees of materialization, or an ability in some spirits to effect a more perfect condition and to hold it longer than others. It is also evident, that there is a great difference in the amount of materiality possessed by those who inhabit the spirit world.

The more free the spirit is from materiality, or the world's affections etc., the purer the spirit; and as it is a law, that purity cannot approach or mingle with the impure, and vice versa, it is impossible under ordinary circumstances for a spirit of a higher grade to approach where conditions are adverse. It is folly therefore to attempt to alter fixed laws, and the sooner those who vainly strive to effect impossibilities shall cease their efforts, the sooner will they find that it is the best policy to study the laws of nature and to yield to that which cannot be set aside.

If what is recorded in the Bible, in regard to materialization or spirit return, be true, (which we doubt not), then is that which takes place every hour in the day now, true also.

But aside from all other proof; the fact that a pulse is to be felt at the wrist of these spirits who are perfectly materialized, when separated from the medium, will go very far to prove that all the organs of life, as well as their functions, must at least be temporarily restored to their natural capabilities—and the time may not be very far distant, when a correct knowledge of all the laws in regard to materialization are understood, that the time for borrowed materiality will be much extended.

If the materiality possessed by spirits in the spirit world be much, when they return to earth, they will most likely be able to draw freely from the medium, and as a consequence, their materialization will be perfect, even to the brain, heart, blood, lungs, muscles, nerves, bones, and all the organs of the body—but if they possess little materiality, their materialization will be a mere appearance or shadow compared with those who possess more.

There can be no doubt that spirits possess all the organs necessary to life in the spirit world, minus the gross material body. This being so, we can easily realize how the absorption of the medium's aura, and its blending with that which they bring with them, may afford materiality enough temporarily to restore the organs with their functions to what they were in earth life.

This accounts for the fact that those spirits who are most perfectly materialized, possess all the mental and physical qualities that they possessed here, and we have no doubt that if the prophecies lately made by inspirational speakers be not premature, we may soon look for spirits to address public audiences, personally, by the hour—and as many of them have from time immemorial done so temporarily, independent of mediums in many places throughout the world—we do not see why they may not be able eventually to do so at pleasure, especially when they have mastered the laws by which their return is governed.

It has been supposed that to see spirits at all, that it was necessary for the individual to be clairvoyant, and this in many cases no doubt is so—but we are inclined to believe that seeing them, depends as much if not more upon the natural power of the spirit to materialize, independent of the aura of a medium than from any thing else.

We are not and never have been clairvoyant to our certain knowledge, yet we once saw a spirit approaching us on foot while we were riding in our buggy in broad day light upon the open turnpike, where there was nothing to obstruct our view, or any place for him to hide. He had the appearance of a sailor, and as he neared us he made a very polite bow, and as we returned his salutation, he disappeared instantly before us, and was no where to be found, as we in a previous article before stated.

There can therefore be no doubt that certain spirits have appeared and can appear temporarily to persons who are not clairvoyant, and we believe that those who have made the change or passed to the spirit world suddenly, possess more power, naturally to appear, than those who pass away slowly by disease or otherwise.

We conceive that materialization considered as a force or power is simply, cohesive or other attractive forces by another name. How long will magnetism be considered the cause of every thing? But to conclude—

The glorious fact that spirits do return,
By Bible records is most fully proved—
But if more proofs mankind desire to gain,
Spirits must yield them, or they seek in vain.

WM. BAKER FAHNESTOCK, M. D.
Lancaster, Pa., May 27th, 1882.

A Phenomenon.—Horned Passengers Coming Over With the Rest of Europe.

Among the passengers who were recently landed at Castle Garden from the steamship Waesland, from Antwerp, was Leopold Daen, a man about 45 years of age, whose head was ornamented by two well developed horns. The horns were as large as those of a yearling calf, and projected from the forehead, one on each side near the temples. The man attracted much attention as he walked about the Garden and exhibited his singular appendages. There were about 400 people in the building, and Mr. Daen caused loud laughter by his strange antics. He bowed his head, and danced furiously at the people after the manner of a wild Texas steer. Mr. Daen was unable to speak English, but through an interpreter he told a reporter that the horns began to show themselves when he was about 8 years old. They grew until he was 18 or 20 years old, when they attained their present size, and ceased to grow. Mr. Daen's case was investigated by several European physicians and surgeons, with the view of ascertaining if the horns could be amputated. It was decided that amputation would be dangerous to his life, as the appendages were found to be composed of a bony substance, and, in fact, a part of the skull itself. He was accompanied to America by his wife and son, the latter a lad not yet in his teens. One of the Castle Garden officials who examined the boy's head said that he could plainly feel under the skin the points of two horns which had recently commenced to develop.

[From the Herald of Baltimore, of May 20.]

An Unsolved Mystery.

To-day your correspondent had a conversation with Mr. Wm. Abbott, on whose premises events are alleged to have occurred a short time ago which made a profound sensation in the lower section of Dorchester county. Strange to say, the particulars of this remarkable affair have not appeared in the papers, and, therefore, I have given them as related by Mr. Abbott and his family, and as corroborated by at least forty others. Mr. Abbott is a Christian gentleman, of excellent reputation, and no one would think of doubting his word, and even the most skeptical believe him to be at least sincere.

Mr. Abbott lived on Joe's Point, on a piece of ground in the midst of a marsh, about five miles below this place. There was no other residence within two miles. He chose this isolated and romantic spot for a residence because of the facilities for ducking, muskrat hunting, etc., to which occupation he looked for a livelihood. All went well until a short time ago, when unusual noises occurred, and incidents happened which are yet unsolved. At night the children complained of being disturbed by having their hair pulled, coverlets removed, and strange clutching of their bodies by unseen fingers. Mr. Abbott paid but little attention to his children's fears. Soon, however, he was himself astounded by hearing a frequent sound like the scratching of a dog at his feet. Wherever he went about the house the scratching sound seemed to follow him. Things grew gradually worse till bricks were thrown into the house by some unseen and unknown agency. Doors were closed and windows fastened, and yet the bricks mysteriously flew into the house without any indication from whence they came. They seemed to come through the windows, doors and roof, but neither were broken. A large ox chain was lying in the corner, and suddenly it was thrown with great force into the middle of the floor. A keg of nails took a sudden notion to whirl around with great rapidity—like a top. These things and many others just as strange occurred, sometimes at night and sometimes in broad daylight. The facts became noised about in the neighborhood, and several of the incredulous concluded to test the truthfulness of the report. So they visited the house and were soon convinced. About twenty-five assembled in the house at one time, and witnessed the flying of bricks, pieces of iron and other materials in rapid succession. Strange to say that no one was hit by the missiles, although they came thick and fast, and very near the heads of the inmates. At one time a great noise was heard up stairs, and, on going up to see what was the matter, they found the head of the stairs blocked by a number of barrels, one of them a heavy molasses barrel, all of which had been kept in an adjoining room. It was clearly demonstrated that no human force had removed these barrels.

Mr. A. decided to vacate the house, and removed his family about three miles distant. It was decided by several neighbors to visit the house the night after it was vacated, to see if the removal of the household goods and family had had any effect upon the unseen powers that had produced the confusion. They soon heard and saw the same mysteries. A short time after, Mr. Abbott determined to build a house on a piece of ground he had purchased, and concluded to remove the old house from the marsh and utilize the material. On going to and fro to the house he was invariably met by a kildeer which fluttered around him. He thought this was strange, but was further surprised that when the house was being taken down the kildeer would perch upon the rafters, something a kildeer was never known before to do. It is thought by some of the superstitious that there is some connection between the kildeer and the events related.

Your correspondent has related the above as told by Mr. Abbott and his wife. It may be reiterated that at least forty people in the neighborhood corroborated the above statements. There are but few willing to visit the spot at night, the house has been removed and the little piece of ground in the marsh has no longer house or human inhabitant.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as afore-said."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.